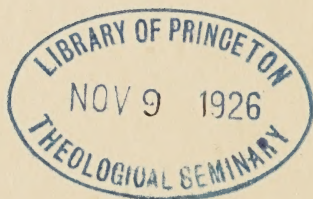


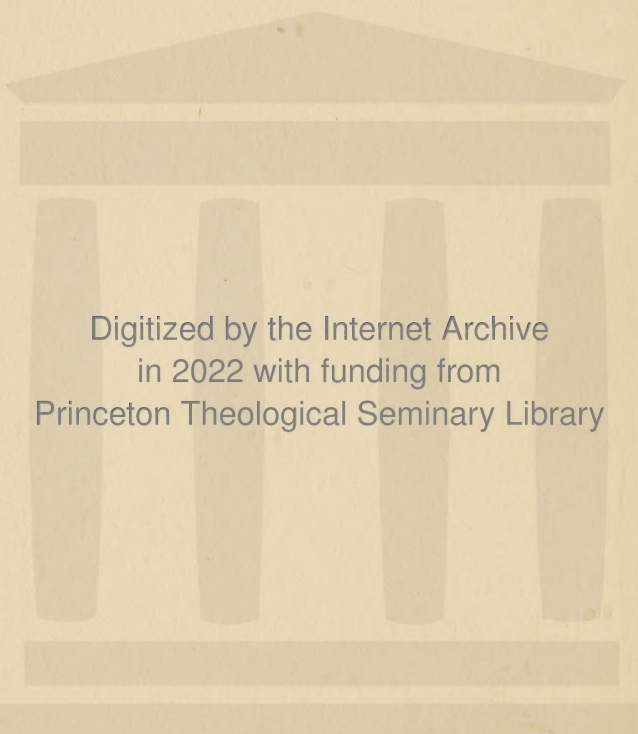
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THE EXILED KING



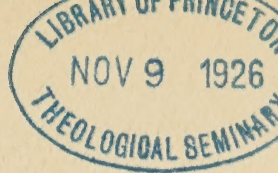
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JESUS CHRIST THE EXILED KING

BY

REV. HENRY WOODS, S.J.

PROFESSOR OF ETHICS, UNIVERSITY OF
SANTA CLARA, CALIFORNIA

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TO
JESUS CHRIST
THE KING IMMORTAL
REJECTED BY THE WORLD
REIGNING IN HIS CHURCH
PROCLAIMED ANEW TO ALL MANKIND

BY
HIS VICAR
PIUS XI
[11 December, 1925]

PREFACE

People accustomed to reflect have observed, not without wonder, how easily we accommodate ourselves to conditions that, had they been conjectured beforehand, would have seemed impossible. If their introduction is very gradual the change is not noticed. We adapt ourselves day by day unconsciously to the almost imperceptible modification, and forget what we once were. Should some old book or newspaper put before us the world in which we moved some thirty or forty years ago, we take in the view at first half incredulously, then curiously, afterwards reminiscently. But the reminiscence is an effort, and often such is the influence of the present as to make the memory a mixture of the reality with imaginations responding to our present environment.

So the members of the Protestant sects have been drifting along a current of unconscious

change for many a year. Should one of them be shown clearly just what his denomination was in the second half of the nineteenth century, he would be startled on comparing it with what it is today. What has happened to the old ideas of vital religion, of conversion, of heaven, of hell, of the Atonement, of the Saviour Himself? They are hardly heard of today. In some of the more advanced congregations they are as archaic, as are in scientific schools the ideas of seventy years ago.

The next step would be to minimize the change. There were even then some bold spirits, questioning, doubting, restating. The natural tendency would be to transfer to them an atmosphere of the present time; to suppose in them the mental attitude of modern questioners, doubters, restaters; and to find comfort in the thought that after all the change is more apparent than real.

This would be an example of reminiscence mingled with imaginations. The fact is that the Protestant religious world has undergone a most profound change, which may be summed up in a brief formula. It has lost

even that partial concept of Christ which once it held most sacred. It is to all intents and purposes, what it will soon be actually, a religion without Christ.

Take the articles of the Apostles' Creed relating to Him. Is there one that is not challenged with impunity by some leader of the Protestant world? Is the whole number taken collectively down to "Whence He shall come to judge the living and the dead" enforced by any denomination, admitted by any congregation in its obvious and literal sense? The world, civil society, public life, has banished Christ. The Protestant denominations accept the fact and are prepared to conform to it.

But there are yet many individuals who have not forgotten Him, who would lose anything rather than lose Him. There are many more who would gladly revive in their souls the Christ that is fading from them. On the other hand, there is one religion in which Jesus Christ lives and reigns unchanged from the beginning. To all lovers of Christ, to all seekers of Christ the Catholic Church

cries: "Here is your home. Here is your haven of rest, your harbor of refuge. Here alone, against all the influences of the age, you can find Him and keep Him, Who alone can keep you against the great day of His appearing."

To you I offer these pages designed, with the grace of Our Lord Jesus Christ, to put this truth before you.

THE AUTHOR

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INTRODUCTION

Up to about three-quarters of a century ago the popular mind admitted no question regarding the origin of things.

“All things bright and beautiful,
All creatures great and small,
All things wise and wonderful
The Lord God made them all:
Each little flower that opens,
Each little bird that sings,
He made its glowing colors,
He made its tiny wings.”

Thus a popular religious poet expressed in verse the teaching given to every child in every religious denomination, and in those days all teaching was mingled with religion. Secularism, pure and simple, was still to come. The how and the when of creation were matters of secondary importance. The great fact stood unquestioned, except in the

retirement of library or laboratory: God is the Creator of all things visible and invisible.

In this the popular eye was fixed upon beings coming into existence and passing out of it under daily observation. The flower and the leaf, the insect and bird, the wild things of forest and plain, the domesticated of the farmyard, the house and the hearth, were in a special sense the creatures of God's hand, the results of His constant creative activity. That He had created the everlasting hills, the changeless ocean, which saw the beginnings of mankind as they should last until its end, was so evidently true as to exact no attention. "The sea is His and He made it, and His hands prepared the dry land," was on every tongue. They were the image of His eternity. But, as the verse just quoted sings, the brilliant hue of the bloom of a day, the swift wing of the tiny bird of summer's sojourn, revealed the Creator's wisdom and power. Life, rather than mere existence, fixed men's attention.

Soon, however, arose teachers abounding in their own sense. "To say that God creates all

life around us," they proclaimed, "means no more than that ages ago He created the first individuals of each species, giving them the power of propagating their kind by generation." Thus came in what may be called the popular-science notion of creation, a transient mode of communicating life belonging to the remote past, with generation as the permanently normal method for all succeeding time; so that whatever comes to life now is, so to speak, an hereditary creature only. Let us illustrate this.

Most of us can remember the great beam-engines of the old paddle-steamers. Today the engineers are buried deep in the hull. Then, with so much machinery above water, the engine-room was on the maindeck; and the curious and envious boy could look in on the engineer sitting comfortably in his chair. For the boy the starting of the engine was always interesting; the more so, because so dimly understood. The gong would ring from the pilot-house. The engineer would grasp a lever rising through the floor, move it vigorously now one way, now the other, and

thus set the beam going and the wheels turning. Another ring, and by stopping the lever he would stop the engine. Two rings. Now he moves the lever in the opposite direction and the engine goes backward. Another stop. Then forward movement resumed. To the first movement of the lever the steam responded with a long hiss. At each successive movement the change of the lever is quicker and the hiss shorter, until this becomes but a short grunt. Then the jingle-bell tells that the vessel is on its course. The lever is relinquished, the eccentrics, adjusted; the engineer takes to his chair, possibly to his newspaper, leaving the engine to do its work unaided. This gives a very fair notion of the relation between the Creator and the creature as gathered by the pupil from teachers who thought to improve on old beliefs. When the world set out on its time-long journey, the Creator started the machine. As soon as it was well in gear, He left it to run itself.

But the older doctrine as embodied in the hymn was right. The teacher, with his triv-

ial mechanic-institute science, was hopelessly wrong.

The new teacher would be scientific; and his science led him far astray. The doctrine he would supplant made, for all its truth, no attempt at adequacy of expression. It was the echo of a past, that, steeped in the supernatural, had a clearer vision of God's operation in his creatures, than obtains today; a faded tradition, one might say, of a tradition handed down through all time from Eden itself. The tradition had been corrupted by idolatry. But that corruption was by way of exaggeration, not of negation. Purified by Christianity it passed unquestioned until the rationalism of Protestantism obscured it. There it survived in the school of evangelical piety, that could not follow the revolt of the sixteenth century to its last conclusions. But it survived in a rudimentary form only. Deprived of the light flowing from the fullness of faith, men and women were content to respond to the remnant of faith allowed them. To it was added natural reason, which perceived sufficiently that gen-

eration by creatures can produce a creature only. Hence, granting every legitimate claim urged for it, they understood, however dimly, that generation can never free itself from the actual operation of the Creator as its principal cause; and, consequently, must always remain a mode of creation.

The result of growing rationalism was the exaltation of Nature at the expense of God. Nature's operation, Nature's law, displaced the older divine operation, divine law. Soon the Creator, who had been tolerated as the starter of things, was forgotten. Nature was conceived as necessary, inevitable; its law, self-originating, absolute, yet unintelligent. Thus Nature became a despotic fatalism. The idea of a lawgiver, supremely wise and free, was lost. The Creator in the Kingdom of His Creation, ruling all things according to the infinite wisdom of His providence, was extinguished, so far as the scientific world was concerned; while those who, in the words of the twenty-eighth psalm, enumerated His royal operations concluding with the emphatic assertion: "The Lord remaineth a King

forever", did so, comprehending but dimly, what during the long ages of faith had been to their fathers a most luminous truth.

This obscuring of God's Kingdom in Nature followed the more serious, the more immediate, the very essential error of the Reformation, the denial of the visible Kingdom of Christ. We could show that the following was a moral necessity. This, however, would take us outside the scope of the present work. It is sufficient to introduce our study of the Saviour-King exiled by men, with the fact, that in the world is a universal revolt against God in the twofold Kingdom of Nature and of Grace which, could the creature prevail over the Creator, we should have to term successful.

JESUS CHRIST THE EXILED KING

CHAPTER I

THE FUNDAMENTAL FACTS

A fashion of exploring the popular mind by questions and answers came into use some years ago. People would be asked: What hymns have influenced you most? Mention the five books you like best. The answers would be tabulated, and some knowledge would thus be gained. Suppose this question put: What do you hold to have been the four chief facts of universal history? One can surmise how various would be the replies. The French Revolution, the Declaration of Independence, the Burning of the Pope's Bull at Wittenberg, the Discovery of America, the Battle of Lepanto, the Norman Conquest, the Hegira, the Battle of Actium, the Crossing of the Rubicon, the Battle of Salamis, the

Founding of Rome, and fifty other such would be recorded. Yet it would always remain true that during the unrecorded years there must have been many a great event determining the course of things for all time. Before Agamemnon's day, says the poet, there were heroes as valiant, who, nevertheless lie buried in the long night of forgetfulness, because they lacked their Homer to preserve their fame.

Out of all that diversity there could be no unanimity. The tabulation might result in giving a certain four the larger number of votes; but the others would retain their adherents. Not only would there be diversity irremediable, but there would also be the strange accident, that few, if any, would mention even one of the real four. The reason is that the true answer rests upon a living faith, rather than upon mere knowledge of history. Moreover, the answer gives facts so universal in their results, as to make clear that no allegation of the possibilities of the ages before history began, can affect their supremacy.

What then are the four facts? They are

THE FUNDAMENTAL FACTS 3

these, as generally known as they are generally ignored. First, the Fall of Man in Paradise. Second, the Incarnation of the Eternal Word at Nazareth. Third, the Death of Our Lord Jesus Christ on Calvary. Fourth, the Resurrection of Our Saviour from the dead.

These four are no local happenings, no determinants of a single people's destiny. They go back, not to the first years, nor to the first days, but to the very first hours of the human race; and in their activity they reach out to the end of time. Not a human being, whether man, woman or child, escapes them. They are more than an influence. They enter into the very inmost being, both of the individual and of the race. Any natural event, however great in itself or wide in its influence, seems to follow the natural law of activity radiating from a central point. It diminishes in the intensity of its application to the individual, as the distance from the source increases, and this in proportion to the square of the distance. With our four greatest facts the case is the contrary. Adam's sin

reaches the infant born today as keenly, as unerringly, as overwhelmingly as it did the immediate offspring of our first parents. The Passion and Death of the Incarnate Word work in the infants regenerated today no less efficaciously, than in Adam and Eve restored in the beginning, and in the thief renewed by the dying Redeemer's word. The Risen Saviour's victory over death is as potent to open heaven to the dying Christian now, as it was for those whom He carried with Him in his triumphant Ascension. "I am with you all days, even to the consummation of the world",¹ is the promise of "the Lamb slain from the foundation of the world".² The promise is of immediate presence, of the immediate exercise of the activities of supernatural life, not of an influence only of a deed long past reaching down through all the by-gone years. "For as in Adam all die, so also in Christ all shall be made alive".³ All die in Adam, not by imitating his transgression

¹ Matt. xxviii, 20.

² Apoc. xiii, 8.

³ 1 Cor. xv, 22.

but by participating in his sin; so all are restored in Christ, not by pleading a distant redemption, but by experiencing the operation of Him who is able to subdue all things to Himself.⁴

From these fundamental facts on which all God's providence turns, we gather His loving purpose in creating man. In the first place man is created for happiness, perfect and eternal, a happiness this world can not give, a happiness reserved for the life to come. Nor is this happiness of the merely natural order; namely, an endless joy in the perception of the Divine goodness and beauty as revealed in the perfection of the natural creature restored to its original condition. God raised man to the supernatural order, making Himself the supreme happiness of His creature, to be attained, not indirectly from any apprehension, however perfect, of the creature, but by the direct vision of the Godhead. "We see now through a glass in a dark manner; but then face to face. Now I know in part, but then I shall know, even

⁴ Philip. iii, 21.

as I am known".⁵ But this glorious destiny is to be attained by way of merit. Having made men rational, God made him naturally free. Raising him to the supernatural order, God would not deprive him of the very crown of his natural perfections. Life, therefore, in this world is given him as the period of his probation. "God made man from the beginning, and left him in the hand of his own counsel".⁶

Secondly. To this supernatural destiny human nature had not even the shadow of a right. God chose in His wisdom to confer it as a free gift upon our father Adam, whom He constituted head of the human race. By Adam it was to be preserved and transmitted to his descendants. Hence, losing it in his sin, he lost for all what God had given him for all. The supernatural end was forfeited; and with it, the supernatural life. Man fell back into the purely natural state. This, inasmuch, as it was contrary to God's good will, was an effect perpetuating forever the

⁵ 1 Cor. xiii, 12.

⁶ Eccclus. xv, 14.

transgression which caused it. It was a state of sin, affecting first the nature, and through it the individual, shutting out each from the beatific vision. It was the universal death of the supernatural life, "As by one man sin entered into the world and by sin, death; and so death passed upon all men in whom all have sinned".⁷

Thirdly. God could not forget that He had created man for Himself. Infinitely merciful, He would not leave him in his wretchedness. He remembered that man was but clay.⁸ This the Wise Man understood, addressing God so beautifully in the words God had given him: "Thou lovest all things, and hatest nothing which Thou hast made. . . . Thou sparest all, because they are thine, O Lord, who lovest souls."⁹ But having created man to attain supernatural beatitude by way of merit, God would not restore him otherwise than by satisfaction and meritorious redemption. This man could not

⁷ Rom. v, 12.

⁸ Job x, 9.

⁹ Wisdom xi, 25, 27.

give. It was beyond any angel's power. To restore what only the Creator could effect, called for a renewal of the creative act. Hence for St. Paul the man redeemed in Christ is a "new creature"¹⁰ not by any figure of speech, but in the sense of our Lord Himself: "Except a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God".¹¹ Wherefore what no creature could do, God would do Himself. "God Himself will come and save you".¹² Hence the incomprehensible contrivance of Infinite Wisdom and Love. The Second Person of the Blessed Trinity will take to Himself human nature, so uniting it to the Divine Nature under His single Personality, that the human operations of the God-Man will be themselves divine and human. They will be divine, because the acts of the Divine Person. They will be human, because performed in human nature. God will be born for man. God will live and labor and teach

¹⁰ 2 Cor. v, 17.

¹¹ John iii, 5.

¹² Isa. xxxv, 4.

and suffer for man. God will die for man. God will merit pardon and rehabilitation for man, "blotting out the handwriting of the decree that was against us, fastening it to His cross".¹³ And all this will He do in His human nature, "being seen on earth and conversing with men".¹⁴

"We are buried together with Him by baptism unto death. . . . For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection".¹⁵ The resurrection of Our Lord Jesus Christ is the fourth great fact of the whole human race. In His shameful death the Saviour restored mankind, conquering in what seemed defeat. He perfected his work in rising from the dead, thus triumphing over death and hell, opening Heaven to the redeemed and once more inviting all to enter into bliss.

On these facts rests the Christian Faith. For each individual it means that in Adam

¹³ Col. ii, 14.

¹⁴ Baruch iii, 38.

¹⁵ Rom. vi, 4, 5.

he lost the supernatural life to which God had destined him, and that God grants him no place in the life of the purely natural order. He lives the brief span of this mortal life, as incapable of regaining the lost supernatural life, with which all his hopes of eternal happiness are bound up, as was Lazarus of rising by any power of his own from the tomb. He is dead, and, as the Apostle says, dead in sin.¹⁶ To that life he is restored through the merits of Christ. His restoration is a resurrection more wonderful than that of Lazarus, since the supernatural begins in man with a wonder all its own. He is a new creature with powers, operations, relations, obligations the natural order in its highest development could never have known. This and this only was the Gospel preached by the Apostles, for which they toiled and suffered and died. This which they preached, their hearers received without gloss or reservation. "Now I make known unto you, brethren, the Gospel which I preached to you, which also you have received, and wherein you stand; by which

¹⁶ 1 Cor. xv, 22; Eph. ii, 1.

THE FUNDAMENTAL FACTS 11

also you are saved if you hold fast after what manner I preached unto you, unless you have believed in vain".¹⁷ "This Gospel in its utter integrity with all its content of dogma is for you and for me either everything or nothing. If true, it is the certain pledge of eternal life. If it be false, I have preached in vain and you have believed in vain. In vain have I fought with beasts at Ephesus. In vain did I heed the vision of Damascus. In vain have I suffered and labored. And you too have labored in vain, have been steadfast and immovable under trials and persecutions in vain". The Apostle did not hesitate to put the inevitable alternative. "He knew Whom he had believed"; and with God's grace, he would "fight the fight", he would "keep the faith", until he should "finish his course" triumphing under the executioner's hand.¹⁸ He knew, too, "the patience and faith of the saints",¹⁹ ready in "this world to endure distress", looking with confidence on Him "who

¹⁷ 1 Cor. xv, 1, 2.

¹⁸ 2 Tim. i, 12; iv, 7.

¹⁹ Apoc. xiii, 10.

had overcome the world",²⁰ Jesus, the author and finisher of their faith".²¹

Christianity, then, in its Divine Founder, in His Apostles, in His disciples won to Him by His word, is essentially dogmatic. It is therefore, unchangeable. It is the word of God, "in whom there is no change nor shadow of alteration",²² given to man to establish him in sure hope. "It is the substance of things to be hoped for, the evidence of things that appear not".²³ Immutability must be its character. This same unchangeableness in God's revelation was proclaimed to Moses from the burning bush, as the necessary and sufficient motive to undertake with all confidence the humanly impossible, the freeing of his people from the yoke of Egypt. He asked for a sign of his mission. A sign was given. But it was to appear only after the mission had been accomplished. "When thou shalt have brought my people out of Egypt, thou shalt offer sacrifice to God on this mountain".

²⁰ John xvi, 33.

²¹ Heb. xii, 2.

²² James i, 17.

²³ Heb. xi, 1.

That this sign might be accepted without hesitation the Divine Sender gave to Moses and the Israelites alike the pledge of His unchangeable Omnipotence in the formula too sacred among the Jews for utterance, "*I am, who am*". Say to those asking: "*He who is hath sent me*".²⁴ This wonderful foundation of Israel's national existence in the unchangeable God, about to fulfill the promises that the holy patriarchs had saluted from afar,²⁵ was in the inspired mind of St. Paul when he rebuked in the Corinthians, what might seem to be only a remote suspicion of change in their teacher, touching, not the doctrine, but a matter indifferent in itself, and to be determined according to practical utility. But God, who sees the heart, goes beneath mere appearances; and under His inspiration the Apostle gives the solemn warning: "The things that I purpose, do I purpose according to the flesh, that there should be with me, *It is*, and *It is not*? But God is faithful, for our preaching to you was not *It is*, and *It is not*."

²⁴ Exod. iii, 12, 14.

²⁵ Heb. xi, 13.

For the Son of God, Jesus Christ, who was preached among you by us was not, *It is*, and *It is not*, but *It is* was in Him. For all the promises of God are in Him. *It is*".²⁶

The Gospel of Christ is thus identified with the unchangeable Christ. It is as broad, as comprehensive, as immutable, as Christ Himself actually revealing it. In this sense the convert of apostolic times to a religion brought from heaven by God Himself, a religion, therefore, necessarily complex in its perfect unity, understood the expressions, "to preach the Lord Jesus", "to believe in the Lord Jesus Christ", "I believe that Jesus Christ is the Son of God", "to be baptized in the name of Jesus". In the same sense must we take them, not in that narrow sense which came in with the Lutheran doctrine of salvation by faith. Of this, as we shall see, and as three centuries of experience have proved, the logical consequence is indifference to all dogma.

Only for such dogmatic and unchangeable Christianity did the martyrs die, dying as a

²⁶ 2 Cor. i, 17-20.

duty, dying because the option lay between death opening heaven, and apostasy casting into hell. Under modern conditions this is inconceivable. Here and there in the various sects one or another could be found, no doubt, willing to die for Christ. But could there be that unanimous sense of obligation amongst those who have learned to look to pragmatic values, rather than to dogmatic teaching in the contending sects? Only the supernatural conviction of faith and of its obligatory force, could produce the white-robed host innumerable bearing the martyr's palm.²⁷

From this consideration that no juggling with words can weaken comes the necessary conclusion that the so-called Christianity of the sects, the popular Christianity of today, is not the Christianity of Jesus Christ. Christianity is no mere civilizing influence. Nor is it a supreme ethical system to raise men to a higher level than that attainable by the followers of Mohammed, Confucius or Buddha. Its fruit is not culture or refine-

²⁷ Apoc. vii, 13, 14.

ment of manners. Its claims are not satisfied by means of hospitals, orphanages, refuges for the infirm and the aged; by peace conferences, leagues for arbitration or Nobel prizes. Even private beneficence on a scale so large as to be public, even universal, in its effects, is not Christianity. All these are in some way connected with Christianity, as what follows is influenced by what has gone before. They testify to some survival of a Christian tradition of practical life. But Christianity is of a nature all its own. It is not confined to any place or time or race or social condition. All these are of this world, things of time. Christianity is of eternity, of the world to come. These make up the temporal life closing for each with the grave, for all with the voice of the archangel and the trumpet of God.²⁸ Christianity will begin in its fullness for each only when time shall be no more and this mortal shall have put on immortality.²⁹ Look into the churches of today, listen to the words of their preach-

²⁸ 1 Thess. iv, 15.

²⁹ 1 Cor. xv, 54.

ers. Where are the words of eternal life? ³⁰ Yet Christianity is eternal life; or the Gospel is a lie. And what is life eternal? He shall tell us who came from Heaven to bring life and immortality to light. "This is eternal life, to know Thee, the only true God and Jesus Christ whom thou hast sent".³¹ Alas! This life-giving knowledge is vanishing from amongst men outside the Holy Catholic Church where Christ the King reigns supreme in His Vicar, whom he has appointed its infallible guardian and teacher.

The Kingdom of Christ on earth, its nature, its authority, its consummation in heaven is the difference between the true Christianity and the false. We can know Christ only in his Kingdom. Let this, then, be our study.

³⁰ John vi, 69.

³¹ John xvii, 3.

CHAPTER II

THE KINGDOM

That the Redeemer established a Kingdom, is perfectly clear. St. John the Baptist preached penance in preparation for the Kingdom of God close at hand. Our Lord began His public life with the preaching of the Gospel of the Kingdom. He sent His apostles and disciples to preach the Kingdom of Heaven. He declared positively to Pilate that He was a King. The Apostles, too, after Pentecost preached the same Kingdom. Indeed on every page of the New Testament this Kingdom is inscribed. To explain the nature of this Kingdom down to its last detail, is a long affair, too long for such a book as this. But it is long, not because of any obscurity in the fact, but on account of the universality, the perfection, the eternity of this Kingdom of Kingdoms, that make its

comparison with any earthly Kingdom of but the widest analogy.

Suffice it then to say that Our Lord did not use the term figuratively. The Kingdom He announced and established was a real one, of which He was the real King, giving His everlasting law for the common good of all mankind, promulgating and vindicating it. So the Archangel said: "The Lord God shall give Him the throne of David His father".³² It was an eternal Kingdom. For the Archangel continued: "And He shall reign in the house of Jacob forever, and of His Kingdom there shall be no end". This St. Paul confirms, applying to the Incarnate Word the Psalmist's prophecy: Thy throne, O God, is forever and ever, a sceptre of justice is the sceptre of Thy Kingdom".³³ It differs from the kingdoms of this world. These, dealing directly with but the exterior order, reach the interior order of the human will indirectly only and remotely; while Our Lord's Kingdom deals directly with this interior order,

³² Luke i, 32.

³³ Heb. i, 8.

and through it with the exterior order; which exists only for the service and perfection of the interior. "My Kingdom is not of this world. If my Kingdom were of this world my servants would certainly fight, that I should not be delivered to the Jews. But now my Kingdom is not from hence".⁸⁴

This fundamental distinction between every human political society and the spiritual Kingdom, is too often used to deduce the superiority of the former, or at least its independence,—conclusions wholly unwarranted. The exterior material order is, it is true, its special field. Nevertheless human authority can not exercise itself humanly even in material things without spiritual aid. It might, of course, compel obedience. But this would be not only barbarous, but destructive also of the very nature of society; which is essentially a union of wills subject to superior authority. Public authority has, then, a right to interior consent. But how can it enforce it? It can not penetrate into the interior of each individual and see whether he is giving

⁸⁴ John xviii, 36.

a whole-hearted obedience, or a mere exterior conformity to avoid punishment. The right of society in this matter is safeguarded by the obligation of the individual, his obligation to his Creator, who, creating man social in his nature, bound him by the law of obedience, of which he reserves to himself the sanction, to be exacted in the life to come. From this appear the dependence of all temporal society, however powerful, however rich in material resources; the superiority of the spiritual Kingdom; and how far from the truth is the too common notion that it has nothing to do with temporal affairs. Moreover, since man's destiny is eternal, to be worked out in time by the just use of this world, it follows that the things of time, even the state itself, are for him means furnished by God for the working out of that destiny. In this work the spiritual Kingdom is his legislator, protector, guide. To it he turns for the help no human power can give. Consequently in its operations, even the most essential, which are certainly outside the direct functions of the spiritual Kingdom, no

state has such an independence as to despise the admonitions of the spiritual authority or to ignore its judgments.

From this we learn that Our Lord's Kingdom is a Kingdom, not figuratively nor by analogy, but in the strictest sense; in a sense so perfect, so exclusive, that should one seek to introduce analogy or figure, such would have to be applied to the temporal body rather than to the eternal society, the just type of the well-ordered human state.

This Kingdom is eternal. It begins on earth: it is perfected in heaven. On earth, like every terrestrial society, it has its authority. Though its law is love, it is still a law; against which our fallen nature is at times inclined to rebel. Though its authority is that of a father, it is nevertheless coercive in regard to those who will not keep the law. In heaven the law gives place to pure love of the King, and to a service given through love, a service full and complete. There coercive authority yields to the beauty of the King seen face to face in all His glory. "We see now through a glass in a dark manner";

and because we see darkly, we fall short of the perfect love which is the fulfilling of the law; and so authority must support the law of love with the law of fear. "Then I shall know even as I am known";³⁵ and, with all that is imperfect, the law of fear shall pass away. The beatific vision binds the will to God's service. In it the intellect reads to the last detail the service to be paid, declaring it supremely good. This service supremely good, the will leaps to embrace and to discharge. Thus is attained absolute social perfection, wills innumerable united in sweetest harmony by the simultaneous possession of the one infinite Good. Whether you say that in heaven authority vanishes, as something terrestrial made necessary by the imperfection of mortal man; or whether, and, perhaps, more exactly, that in the sweet informing of the will by the vision of God is found authority in its purity, substantial, not participated, in its essence, not merely in its exercise, it will be forever true that, what was imperfect in the Kingdom of Christ, as established on

³⁵ 1 Cor. xiii, 12.

earth, shall have gone forever; that the militant Kingdom, delivered up to God and to the Father, shall have found its fulfilment in the Kingdom triumphant, in which God is all in all.³⁶

No one can fail to see that as man by reason of his heavenly destiny, to which all other things of earth must be subordinate, is chief among terrestrial creatures, so the Kingdom of God, though here below but the planted seed, as it were, to reach full growth and fruition in heaven, is notwithstanding essentially superior to any society, however powerful, however widespread, however closely organized, that finds its perfection on earth. The seed germinating in the soil to attain its perfection of leaf and flower, of fragrance and fruit in the upper air, is by its very vital principle superior to the natural elements of the soil. Its native home is in the light. The darkness is but its place of sojourn. Yet it dominates the lower elements, taking from them what it needs to develop its glad life beneath the sky. So the Kingdom

³⁶ I Cor. xv, 24-28.

of Christ, existing on earth among men and for men, uses the elements of this world to prepare men for the society of heaven. It is therefore, visible among men, with a visible authority, a visible ministry; it uses a visible legislation, it possesses and employs material things.

But for all this it is a spiritual society. Civil society deals with material things as its proper function. In this its power and exercise is limited only by the laws of order. Territories, cities, forests, plains, fisheries, mines, armies, navies, palaces, fortresses, all belong to it by the very nature of things. It can establish or abolish, buy or sell, give or exchange with perfect freedom and full dominion; for in these things is its very life. With them it begins; and when they come to an end, it too must disappear. Not so the Kingdom of Christ. It enters the material order, because this is necessary to its spiritual function. The limits of that necessity are the limits of its possession of worldly goods. It has dominion against any earthly power. But its dominion is not free. It is a stewardship

rather, governed in its administration, not by temporal considerations so much as by spiritual. An example will make this clear; and we shall seek it in what is, perhaps, most offensive to the modern political world, the Pope's claim to temporal power.

"Why", one asks, "does not the Pope conform to the new order of things? The princes of Modena and Parma, of Tuscany and Naples, have done so. Why does he alone of all the old Italian sovereigns hold out? He claims a power superior to that of any other temporal ruler, whether king or emperor. Yet, during all these years, when asked to do what they have done, his answer has been: "*Non possumus*", "We can not". The reason is that, though the Pope's power, even as a temporal ruler, is greater than that of any other sovereign, it is, nevertheless, administrative only. Its greatness in itself, its limitation in its exercise, come from the same source, that the Kingdom of Christ is spiritual, and in it the Pope is but the Vicar of the King. Because the Kingdom is spiritual, its title even in material things, is essentially

superior to any earthly title. Again, because it is spiritual, its possessions are not the Pope's in absolute dominion. He is Christ's steward to administer all for the spiritual welfare of mankind. The temporal power was manifestly for the spiritual welfare. Therefore, the Popes could not, as did the secular princes, abandon it from merely temporal considerations.

"But we understand that Pius XI. is about to reverse the policy that had prevailed since the time of Pius IX". In the first place, it was never a question of policy but of principle. In the second place, only Pius XI. knows what he is going to do. Thirdly, whatever he does, will not be a reversal of the principle of his great predecessors, namely, that such temporal matters are to be administered purely with a view to the spiritual profit of men. We may remark, however, that things have changed greatly in the course of more than fifty years. On the one hand, with the exception of the Papal States, the Kingdom of Italy is certainly legitimate, and its rulers maintain, with apparently good

reason, that to give up Rome would precipitate revolution. On the other, the usurpation of more than half a century has this result, that the third generation of Italians are now growing up deprived of adequate religious teaching, and encouraged by public opinion in the idea that the patriotic Italian must be hostile to the Holy Faith. What is God's will for Italy? What, for the whole Catholic Church? This is the problem confronting Pius XI. He, and he alone, can solve it, for he alone is Christ's Vicegerent on earth. But this must be said, that whatever solution is reached, whatever is granted to circumstances, will be a concession pure and simple by the spiritual power, from spiritual motives, made in the name of Our Lord Jesus Christ to the spiritual needs of the world. He who emptied Himself of His glory,³⁷ who came to earth and died that man might live, will if need be, divest himself in His Vicar of temporal power, and, to revivify mankind, lead a dying life. But of the temporal power and the Vicar of Christ will then be true,

³⁷ Philip. ii, 7.

what was true of Christ and His mortal life. He will lay it down for his sheep. No man will take it from him, but he will lay it down of himself.³⁸

³⁸ John x, 15-18.

CHAPTER III

THE ORGANIZATION OF THE KINGDOM

We have said that the Kingdom of Christ has its root on earth, its full fruition in heaven. There it will be conformed to the physical law of heaven, eternal rest in full possession of the infinite Good which is God Himself, changeless in His Eternity. The four living creatures of St. John's vision, "rested not day or night saying: Holy, Holy, Holy, Lord God Almighty, Who was, and is, and is to come. And when those living creatures gave glory and honor and benediction to Him that sitteth on the throne and liveth forever and ever, the four and twenty ancients fell down before Him that sitteth on the throne, and adored Him that liveth forever and ever".³⁹ So the Apostle expresses himself in the language of time. In reality the con-

³⁹ Apoc. iv, 8-10.

stant succession of moments has no place in the celestial city. There day and night, morning and evening are unknown. The sun does not rise and set to bring them, nor are successive months marked by a waxing and waning moon. "Night shall be no more, and they shall not need the light of the sun, because the Lord God shall enlighten them and they shall reign forever and ever".⁴⁰ They shall reign forever, because the light of God is absolutely changeless. St. Augustine, discussing the Psalmist's words, "Thy years shall not fail", asks most profoundly: "What are those years that do not fail, if not the years which stand? If then the years stand, these are but one year, and this but one day; since this day has neither dawn nor dusk, and begins not from yesterday nor ends with tomorrow, but stands. You call that day what you will. If you wish, it is years. If you wish, it is day. Whatever be your thoughts, it stands nevertheless".⁴¹

But let us leave heaven and its mysteries

⁴⁰ Ibid. xxii, 5.

⁴¹ Enarr, in Ps. cxxi, 6.

and return to earth. Here the Kingdom of God conforms to the physical law of time, to man's nature, and to the circumstances in which it was founded. It had its beginning, humble and restricted. It had its growth, vigorous and spreading. "The Kingdom of Heaven is like to a grain of mustard seed . . . which is the least indeed of all seeds; but when it is grown up it is greater than all herbs, so that the birds of the air come and dwell in the branches thereof".⁴²

Every kingdom begins from the king's title. If he has the right to rule, there is in the multitude the correlative obligation to yield willing submission. Jesus Christ had a twofold title to sovereignty. He was the Creator of men. "God, Who at sundry times and in divers manners spoke in times past to the fathers by the prophets, in these days hath spoken to us by His Son, by Whom also He made the world".⁴³ He was also the Redeemer of men. In both cases the title was absolute. The creature, existing only by the

⁴² Matt. xiii, 31, 32.

⁴³ Heb. i, 1, 2; John i, 1-3.

creative word, was nothing without the Creator: "Thou hast made me as the clay, and Thou wilt bring me into the dust again".⁴⁴ The redeemed were slaves of sin; they have become the property of the Redeemer. "You are not your own; for you are bought with a great price".⁴⁵

But there was an additional title, the right of conquest. Adam, in yielding to sin, had brought mankind under bondage to satan, who was not slow to consolidate the dominion he had usurped. In every ancient monarchy of historic times, Israel alone excepted, he was worshipped. His priesthood was an integral part of the body politic; their sacrifices, an integral part of social action. In many cases the prince himself was supreme pontiff. In every case his public acts were inseparable from prior, concurrent, subsequent idolatry. The kingdom of satan was visible, organized, coextensive with the world. This alone should suffice to make one look for a visible, organized, universal Kingdom of Christ

⁴⁴ Job x, 9.

⁴⁵ 1 Cor. vi, 19, 20.

replacing it. The conqueror does not extinguish the conquered kingdom: he transforms it into his own. We naturally expect what we actually find, the kingdom of this world, which satan had claimed to be his own, becoming the eternal Kingdom of Jesus Christ.⁴⁶

There were then two kingdoms in conflict, one of the conquered, whose age-long rule was about to perish; the other of the Conqueror, who was to reign forever: the one, the kingdom of darkness; the other, the Kingdom of Light.⁴⁷ The proclamation of this Kingdom was the declaration of war. On the issue turned the fate of mankind. For each man his fate rested with his own will accepting or rejecting the call of the Saviour-King, that carried with it the power enabling him to obey. We may not presume to attempt to sound the depths of God's counsels. Nevertheless it is our bounden duty to proclaim His adorable wisdom manifest in His work. In the war about to begin it would be most proper that the very nature of the

⁴⁶ Luke iv, 6; Apoc. xi, 15.

⁴⁷ Col. i, 12, 13; 1 Peter ii, 9; Isa. ix, 2; xlii, 7.

opening attack should be such as to declare unmistakably to the onlookers, whose interest in the result was so vital, the parties in conflict, and the nature of the issue. St. Matthew tells us in general terms that Jesus went about all Galilee preaching the Gospel of the Kingdom, and healing all manner of sickness and every infirmity among the people, so that they brought Him all kinds of sick persons, and those possessed by devils, and He cured them.⁴⁸

Here certainly is discernible "the finger of God".⁴⁹ All the world then recognized the close analogy between the multitude of physical diseases afflicting mankind, and the multiplicity of man's moral evil. Indeed, the world looked deeper; and acknowledged the more intimate relation between the two, of effect and cause. This the Roman poet understood,

"Audax Iapeti genus
Ignem fraude mala gentibus intulit,
Post ignem ætheria domo

⁴⁸ Matt. iv, 23, 24.

⁴⁹ Exod. viii, 19.

Subductum macies et nova februm
Terris incubuit cohors,
Semotique prius tarda necessitas
Leti corripuit gradum.”⁵⁰

“Prometheus, greatly daring, by a cunning trick brought fire amongst men. After the stealing of the fire from heaven’s palace, famine and a host of diseases hitherto unknown brooded over the earth and death, once distant and slow in its inevitable approach, hastened its step.”

None, however, knew it better by both document and experience than the Jews, who Sabbath by Sabbath heard from the scripture God’s promises of health and prosperity as the reward of obedience, and the converse of these as the vindications of the violated Law. The proclamation of the Kingdom of God, and the wholesale healing of disease carried at once a meaning to the Hebrew mind, which, if it erred somewhat in detail, was fundamentally sound. Indeed, had the Jewish nation accepted the Redeemer, it is extremely probable that the proximate restitution they

⁵⁰ Hor. 1, iii, 27-33.

yearned for, of the Kingdom of Israel, would have been a reality.

St. Mark and St. Luke are more explicit than St. Matthew. They tell the first action of the opening campaign. Our Lord was preaching the Gospel of the Kingdom in Capharnaum. Among the hearers was one possessed, who cried out "What have we to do with Thee, Jesus of Nazareth? Hast Thou come to destroy us? I know who Thou art, the Holy One of God". Our Lord commanded the evil spirit to be silent and to come out of the man. The devil obeyed; and the people were amazed, asking what is this new doctrine of this teacher, whom even the evil spirits obey? ⁵¹ The evil spirit recognized the attack as no mere personal matter, but as directed against the whole kingdom of darkness. Personally he exclaims: "I know who Thou art". On behalf of all his fellow-demons he protests in the plural number: "What have we to do with Thee? Hast Thou come to destroy us?" That is to say, hast Thou come to take away our power over

⁵¹ Mark i, 21-27; Luke iv, 31-36.

mankind; to confine us to the abyss; to destroy our Kingdom? "What new doctrine is this?" ask the people. Soon it will be: "Is not this the Son of David?"⁵² That is the Messiah, the Restorer of the Kingdom. And Our Lord Himself will tell us the full significance of such wonders: "If I by the Spirit of God cast out devils, then is the Kingdom of God come upon you".⁵³

Our Lord organized His Kingdom for the war, choosing twelve Apostles, to whom He committed the mission with which He had come from Heaven. They too are to heal the sick.⁵⁴ But first of all they receive the direct means of attack, "power and authority over all devils",⁵⁵ which even the seventy-two exercised to the full.⁵⁶ It is true that the Apostles' mission might have been temporary. That it was not, but that it was permanent, we gather from their instructions. "Take

⁵² Matt. xii, 23.

⁵³ Ibid. 28; Luke xi, 20.

⁵⁴ Mark iii, 15.

⁵⁵ Luke ix, 1; Matt. iv, 1.

⁵⁶ Luke x, 17.

neither scrip nor staff", "Go not from house to house", and such like referred principally to the mission on which they were actually entering. What follows, beginning with: "Beware of men", contains general instructions to direct their apostolate when the Lord should be with them no longer.⁵⁷ That these general instructions regarded the apostolate, to be observed by the Apostles themselves and communicated by them to such as they should send, appears sufficiently from this, that to the seventy-two, who represented the priesthood, and as such, would have no immediate government in the Church, only the particular instructions were given.

That Our Lord was establishing a visible Kingdom in which they were to be princes, the Apostles learned from their intimate converse with Him; so that thoughts and desires and ambitions of the higher places were frequent among them. Hearing that Elias had come already, the three chosen witnesses of the Transfiguration were persuaded that the

⁵⁷ Matt. x, 5-23.

perfect manifestation of the Kingdom was close at hand.⁵⁸ The others, with the multitude, seeing traces of glory still lingering on the Divine Countenance, and confirmed by the miracle of the casting out of the deaf and dumb spirit, easily fell in with this idea.⁵⁹ To no purpose did our Lord discourse on His approaching Passion. They were taken up with the question of who should be the greatest in the coming Kingdom.⁶⁰ Shortly afterwards the promise of the twelve thrones;⁶¹ the return from beyond Jordan on the last journey to Jerusalem; the crowds that followed; the wonders at Jericho, culminating in the conversion of Zacheus; the approach to the city,⁶² all, notwithstanding the Lord's explicit assurance that no crown, but shameful death was waiting there, renewed the thought of the immediate restoration of the throne of David,⁶³ and the ambitions of the

⁵⁸ Mark ix, 10.

⁵⁹ Ibid. 14.

⁶⁰ Ibid. 32.

⁶¹ Matt. xix, 28.

⁶² Luke xviii, 33; Matt. xix, 29; Luke xix, 1-10.

⁶³ Ibid. 11.

sons of Zebedee.⁶⁴ Even the shock of the announcement that one of the chosen twelve was to betray the Lord, and the eager inquiry that followed, led, by a sort of revulsion among those unconscious of guilt, to the same ever-present question.⁶⁵ With the Resurrection was renewed the thought of the immediate establishment of the temporal Kingdom; nor did all the teachings of the forty days eradicate it. This was reserved for Pentecost. The last question they proposed to the Saviour, about to ascend into Heaven, was: "Lord, wilt Thou at this time restore again the kingdom to Israel?"⁶⁶

The Apostles erred regarding the Kingdom in matter of detail. In this Our Lord checked them, letting them see, not only that their ideas were defective with regard to the future reality, but also that they were morally unworthy of the Gospel of the Kingdom. But He did not explain to them definitely in what their error of fact consisted. This the very

⁶⁴ Matt. xx, 20; Mark x, 35.

⁶⁵ Luke xxii, 24.

⁶⁶ Acts i, 6.

sublimity of the Kingdom forbade. None such had ever appeared. The theocracy, even in its perfection under Moses, was hardly its foreshadowing. All the admonitions, all the instructions, those of the forty days not excluded, were for the future, rather than for the present. "These things His disciples did not know at the first. But when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him".⁶⁷ Indeed nothing gives a clearer idea of the grandeur of the supernatural Kingdom of Christ, than the need, springing from its very nature and constitution, of the indwelling Holy Ghost to lead its rulers into all truth and to recall to their memory the words so often heard, but, until illuminated by that Spirit of light and grace, understood so inadequately.⁶⁸

Yet there was no substantial error. The Apostles had from the beginning made up their mind that Our Lord was the Messiah; that He was establishing a visible Kingdom,

⁶⁷ John xii, 16.

⁶⁸ John xiv, 16, 17, 26; xvi, 13.

the throne of David "ruling from sea to sea, and from the river to the ends of the earth";⁶⁹ that it was, "the mountain of the Lord's house to which all nations were to flow";⁷⁰ a Kingdom for all time,⁷¹ in which they were to be princes. So far was Our Lord from ever hinting at anything wrong in their idea, that He took the means most suitable to confirm it. That the Kingdom was not to be the old Kingdom of Israel restored, but the Kingdom of David supernaturalized, passing from earth to heaven, from time into eternity;⁷² that of it one of their number was to be the earthly head, handing down to his successors the fullness of the Apostolate; that he was to hold the keys of the Kingdom; to be the infallible oracle of truth, the banisher of error, the unerring judge of right and wrong; the firm support of his brethren;⁷³ that upon it would depend the course of time itself; for when its

⁶⁹ Ps. lxxi, 8.

⁷⁰ Isa. ii, 2, 3.

⁷¹ Isa. xxxv, 10; li, 11; lxi, 7; Dan. vii, 27.

⁷² Matt. xiii, 43; xix, 28; John xvii, 24.

⁷³ John i, 42; Matt. xvi, 18, 19; Luke xxvii, 32; John xxi, 15,

mission on earth shall be completed, time shall be no more;⁷⁴ all these were truths revealed, neither doubted nor denied; but too sublime to be grasped until the fullness of the Holy Ghost had been poured upon the chosen Twelve.

⁷⁴ Matt. xxviii, 19, 20; xxiv, 24.

CHAPTER IV

AFTER PENTECOST

Our Lord having ascended into heaven, the Apostles, obedient to His command, passed with some hundred of the principal disciples, with the Blessed Virgin Mary, and the holy women, into the retirement of the cenacle in Jerusalem to await the coming of the Holy Ghost. The instructions of the forty days, if they had not removed all preconceived ideas regarding the nature of the Kingdom, had given a sufficiently clear initial notion of its organization. At the head of the little band was Peter, conscious of his dignity. One ignorant of God's power to transform "the weak things of the world"⁷⁵ into the instruments of His purposes for men, could not have identified the chief rising authoritatively amidst his brethren, requiring them to

⁷⁵ 1 Cor. i, 27.

fill up the number of the Apostolic College and directing them in the operation, with the fisherman who, probably the second week after the Resurrection, had cast himself into the sea, to reach the feet of Him who was about to confirm to His chosen one, the supremacy on earth in His Kingdom.

Reading the Apostle's solemn address;⁷⁶ perceiving the definite concept it exhibits of the divine plan; seeing how it makes the Resurrection of Jesus the proof to all the world of the Kingdom about to be proclaimed, one might feel constrained to ask, what more could the work demand? Why should men so enlightened by God, so ready for the work, await in patient prayer a further enlightenment? They had but to preach Jesus Christ, "Who was delivered up for our sins and rose again for our justification"⁷⁷ that all men, "being justified by faith, might have peace with God through Him".⁷⁸

Were Luther's doctrine, for three centuries

⁷⁶ Acts I, 15-22.

⁷⁷ Rom. iv, 25.

⁷⁸ Ibid. v, 1.

the entire substance of the Protestant message of salvation, the true word of God, the questions would be hard to answer. But the simple formula that satisfied once, satisfies now no longer. Protestantism has not only forfeited confidence, it has lost confidence in itself. Salvation by faith only, whereby we lay our sins on Christ, the vicarious sacrifice, is now rarely heard. But the word of the Lord must endure forever.⁷⁹ Wherefore, Protestantism daily failing while the Catholic doctrine retains all its vigor, we may not refuse to see in the latter the unfailing word of God. Thus we understand in some way how Pentecost and its great gift entered into the divine plan. To preach Christ is more than to exhort men to lay their sins on Jesus, to believe that Jesus pays all the debt, and to fancy themselves saved by this belief. It is to establish them according to the revelation of the mystery kept secret from eternity, but now made manifest for the obedience of faith.⁸⁰ It is the proclamation of the Triune God and all His

⁷⁹ Isa. xl, 8.

⁸⁰ Rom. xvi, 25.

work, in man's creation, predestination, redemption, justification, glorification. It is the doctrine of the grace that justifies and elevates and of its operations in the sacraments. It is the declaration of the grace whereby God works in us every good work enlightening the understanding, moving the will, crowning our consent with an eternal reward. It is to announce a complete system of government which God alone could originate, which, without the Pentecostal gift, the preacher could not begin to utter, the hearer could not begin to receive.

Jesus Christ, then, is no mere vicarious sacrifice. He is the King in His Kingdom. St. Paul proclaims: "A faithful saying and worthy of all acceptation, that Christ Jesus came into this world to save sinners".⁸¹ It is faithful beyond question, since: "God is not a man that He should lie nor the son of man that He should be changed".⁸² That it is worthy of all acceptation is equally unquestionable; for "all have sinned and need

⁸¹ 1 Tim. i, 15.

⁸² Num. xxiii, 19.

the glory of God".⁸³ It is the Gospel comprehensively, as was the apostolic: "Believe in the Lord Jesus Christ". It is not the Gospel in all its extension. It is rather the seed containing in its virtue the fullness of the tree of life. St. John the Baptist delivered his message: "Behold the Lamb of God Who taketh away the sins of the world".⁸⁴ Yet those who following Jesus abode with Him the few remaining hours of that day, learned in so brief a space that He was the Messiah, the expected King, and heard addressed to Simon the first clause of the Kingdom's constitution: "Thou shalt be Cephas, which is interpreted, Peter".⁸⁵ The Baptist's formula, therefore, contains the full Gospel of Christ, the Anointed. It is the foundation of the complete Gospel of the Messiah, of the anointed King for whom all Israel was waiting. The Gospel, therefore, is the Gospel, not of Salvation only, but of Salvation in the Kingdom.

⁸³ Rom. iii, 23.

⁸⁴ John i, 29.

⁸⁵ Ibid. 41, 42.

Thus the Apostles preached the Kingdom of God, in which Jesus Christ is Prince and Saviour.⁸⁶ As we have seen, it is only by understanding this, that we can recognize in the constantly recurring phrase, "to baptize in the name of Jesus", the formula not of the sacrament, but of subjection to the King. We must remember too that for Israel the Kingdom of God had a meaning neither figurative nor superficial, but a literal sense entering deeply into the very substance of the national life. To Apostle and hearer alike, the looseness of Protestant interpretation would have been unintelligible. Nor could they have allowed that the various senses in which Our Lord seems to have used the term, gave any justification for a meaning figurative only. They would have answered that the variety on which the modern interpreters rely, so far from giving any color of probability to modern ideas, was the natural result of the very reality of the Kingdom as Our Lord proclaimed it and His hearers understood it, complex in its unity of organization, touching

⁸⁶ Acts viii, 12; xix, 8; xx, 24; xxviii, 23; v, 31.

its members, as such, in every supernatural element of their lives, in their call, in their formation, in their election, in their consummation. Indeed the hostility of the Jews to the Kingdom preached by Our Lord and His Apostles was not due to its reality and its imperative claim to obedience, but to the fact, a difficulty removed entirely from the Apostles themselves only by the Pentecostal gift, that it went counter to the purely terrestrial idea they had formed of it. We can trace in the Acts the gradual organization of the Kingdom from Pentecost, until we see it perfect in the farewell words of St. Paul, on the seashore at Miletus, to the Ancients of the Church of Ephesus: "Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God, which He hath purchased with His own blood. . . . And now I commend you to God and to the word of His grace. Who is able to build up and give an inheritance among all the sanctified".⁸⁷ The Church of Ephesus was St. Paul's work. As

⁸⁷ Acts xx, 28, 32.

to the Corinthians, so to the Ephesians could he say: "In Christ Jesus by the Gospel I have begotten you".⁸⁸ Nevertheless, he was but an instrument. Greater than he was at work. He had begotten, not by himself, but in Christ Jesus, who had made him a vessel of election to carry His name to Gentile and to Jew;⁸⁹ nor by his own power, but by the word of the Gospel. The Gospel indeed was of Christ. It was in the Apostles by the inspiration of the Holy Ghost, who taught them all things, bringing to their minds all the Lord had said; giving each in the hour of need the word he should utter.⁹⁰ Paul had planted. God had given the increase. Not Paul, but the Holy Ghost, Who had established the Ancients its Bishops, was the author of the Church of Ephesus; and this, not as an autonomous unit, but as an integral part of the universal Kingdom of Christ, in which the Holy Ghost is the vital principle, according to the word of the Apostles: "It

⁸⁸ 1 Cor. iv, 15.

⁸⁹ Acts ix, 15.

⁹⁰ John xiv, 26; Luke xii, 12.

seems good to the Holy Ghost and to us".⁹¹

This, then, was the Church of the Apostles, the Kingdom of Christ the King. He was no constitutional ruler, limited and controlled in His sovereignty, but monarch absolute. Of Him was true, what of every earthly ruler is false, and, wherever claimed and admitted, a certain source of tyranny. Of no earthly authority can it be said that its supreme will is the fountain of all law; because over every power of this world, however mighty, is God, whose minister it is, to whose law, no less than the meanest subject, it must submit. But because Christ the King is God, beyond His Divine Will no higher origin of law can be found. "I delivered unto you which I also received. So we preach, and so you have believed".⁹²

Yet the King was no longer visible in His Kingdom. The Holy Ghost had come to animate it, exercising a double function. He sanctified the individual directly. He enlightened him directly. He inspired him

⁹¹ Acts xv, 28.

⁹² I Cor. xv, 3, 11.

directly, moving his will by grace. But all this regarded personal action. What directed social action, the law of life and conduct declaring what the Christian must believe, what he must do, this was no matter of personal revelation, but of supernatural social law, to be promulgated by those who, illuminated by that Spirit of truth, were, according to the will of the King, to hold His place in the Kingdom.

Nor was obedience to the law to be slavish, the outcome of fear. Christians, as the Chief Pastor of the universal flock reminded them, were subject to Jesus Christ, the King, "Whom not having seen, you love; in Whom also now, though you see Him not, you believe".⁹³ "Wherefore, having the loins of your mind girt up, being sober, trust perfectly in the grace which is offered you in the revelation of Jesus Christ, as children of obedience".⁹⁴ Slavery, St. Paul tells us, is characteristic of the kingdom of satan as free obedience is characteristic of the Kingdom of Christ.

⁹³ 1 Peter i, 8.

⁹⁴ Ibid. 13.

"God the Father hath delivered us from the power of darkness, and translated us into the Kingdom of the Son of His love".⁹⁵ The holy Apostle opposes to the Kingdom of the Son the *power* rather than the kingdom of darkness, because the essential note of human social organization, willing submission to legitimate authority, obtaining in its absolute perfection in the Kingdom of Christ, could have no place in the usurpation of satan. This was tyranny. Obedience to it was slavery. Wherefore, St. Peter tells his hearers, that, "called out of darkness into admirable light, they who in times past were not a people, are now the people of God".⁹⁶ But though obedience be willing, the Gospel is essentially a law. Obedience to the lawgiver or his representative, is its mark. It knows nothing of the liberty proclaimed in the Protestant Reformation.

Willing obedience is rational, not mechanical. It supposes necessarily an intelligent knowledge of the superior, who he is; what

⁹⁵ Col. i, 13.

⁹⁶ 1 Peter ii, 9.

are his rights; what their title, and the relation of their exercise to the common good. "It is the law" on the lips of many a Frenchman implies rather the sense of powerlessness against a force intangible, impersonal and tyrannical, than a glad acceptance, as emanating from legitimate authority, of the decrees procured by those directing the Third Republic. The ready will, on the contrary, connotes loyalty, a personal relation of service given gladly to a person with whom we are, at least morally, in contact. There is no loyalty to a pure abstraction. In a well-ordered democracy such as ours, the nation is personified, as the source of common good. But this in the Kingdom of Christ means an identification of the visible Church and its visible head, with the invisible King. It means a personal knowledge of the invisible King derived from the infallible teaching of the visible Church. Is Christ God? Is He man? What, His operations for the salvation of mankind? Are there in Him two personalities or one, two wills or one, two operations or one? These are questions of the highest moment

if Christ is my King and I, His loyal subject. They would be barren speculations, were He but a vicarious victim for sin, on whom I may by an act of faith lay my guilt. Wherefore, one of the first principles of the Reformers was enunciated by Erasmus, that in the Christological disputes of the early Church began the decay of the Christian spirit, to prevail until the Gospel light should be restored.⁹⁷ For the Catholic those same disputes were, without question, the vigorous warfare between the two kingdoms; their settlement, by the solemn condemnation of the errors involved, was the triumph of Christ's Kingdom and of loyalty to the King.

Lastly a kingdom supposes something more than the subjection of many to one. A man might have a number of brutes under his control. He might have herds and herdsmen spread through a large extent of territory. Horses and dogs might be trained to definite functions. He might make rules and regulations for the good of all. He might even enforce his regulations by penalties in case

⁹⁷ Janssen, *Hist. German People*, Book v, p. 16.

of men, causing animals by means of whips to conform to them. But no one would call him a king, except by the most far-fetched figure of speech. Even should the subjects be human, a wide difference of civilization between ruler and people would take away the idea of a kingdom. We grant the title of King of Ashantee to an African negro. Were the English to annex his kingdom, the title would not go to their Crown. The King of England would not be King of Ashantee. That kingdom would vanish: the people would be merely a dependent tribe or tribes.

A kingdom supposes close community of nature between prince and people. The kingdom of satan, therefore, could be no more than a tyranny of despotism, since men on earth could never become con-natural with the fallen angels. That the Kingdom of Christ was made most perfect, is evident from this, that man was elevated to the height of the supernatural Humanity of Christ. Hence St. Peter told the faithful that in the call to the Kingdom they received, "most great and pre-

cious promises, that by these they might be made partakers of the Divine Nature." ⁹⁸

This elevation to the supernatural order, whereby men become adopted sons of God, brethren of Christ, co-heirs with Him of the heavenly country, appears again and again in the New Testament. It is the substance of the Redemption. It is necessary to the adequate idea of the Kingdom. It brings as its logical consequence, the whole sacramental system of the Church on earth. This the Reformers, making Christ a mere condition of salvation, and interior faith, without real regeneration, the instrument of salvation, as logically rejected. The Kingdom of Christ became for them a mere figment, namely, the invisible company of the elect whose number is known only to God. We shall see in the sequel, how from this error Jesus Christ has lost his place in their religious system and is forgotten wherever the Reformation prevailed.

Of the new-born Christian life Jesus Christ

⁹⁸ 2 Peter i, 4.

was the centre. Around Him clustered all its activity as service gathers round the King. The Apostles preached the Gospel as "ambassadors of Christ";⁹⁹ and that an ambassador implies a king in his kingdom was perhaps even better understood then than now. The Church they organized in its visible hierarchy was the Body of Christ, of which all Christians were the members.¹⁰⁰ This was no mere allegory. It expressed a reality not less real because spiritual.¹⁰¹ Of this Body all are necessarily members, not only for their own supernatural life;¹⁰² but also because in it each has his own special function.¹⁰³ All this may not seem to the modern mind very convincing. That for the first Christians it was saturated with the intimate sense of Christ the King, is absolutely certain. Today the Epistle to the Ephesians is looked on as a difficult book. Its language is splendid. But this very splendor makes it in some re-

⁹⁹ 2 Cor. v, 20.

¹⁰⁰ 1 Cor. xii, 27.

¹⁰¹ Ibid. vi, 15.

¹⁰² Gal. iii, 37.

¹⁰³ Rom. xii, 4-6.

spects unintelligible; wherefore many pass it by as mystical. Of course it is mystical in the true sense. That is to say it contains beyond the ordinary sense of the words, a meaning inspired by the Holy Ghost as the message to be conveyed to men, but discernible only by the spiritual man. For the modern mind, the mystical is something abnormal, at best allegorical or figurative, usually fantastic, appealing to an inner circle of adepts with its esoteric message in no way concerning the business of the world. Yet the literal sense of the book is most important. Its assumed difficulty must, therefore, be attributed to the attitude of the modern mind, rather than to the matter itself. The Ephesians were ordinary people, converts from paganism. In writing to them St. Paul would not use language they could not understand. Indeed, his letter would but resume the instructions given them when he received them from the kingdom of darkness into the Kingdom of Light. Illustrated by the doctrine he had given them, his letter was intelligible to all. Its content was clearly defined. The Church on earth is really the

Kingdom of Christ in which He reigns over all who come to Him. It has its visible authority in His representatives. It has its constitution and laws. It is in the world, not of the world. It is supernatural in its origin, in its means, in its end. To enter it is to be raised to the supernatural order; for "we are buried with Christ in baptism, from which we are raised with Him a new creature";¹⁰⁴ becoming in this world "strangers and pilgrims", that is to say "foreigners, whose true country is heaven, where we shall partake of the lot of the saints in light".¹⁰⁵ It is no enemy of earthly power. It offers profitable alliance. But of this the terms are the renunciation of the prince of this world. This the old pagan world refused. This the modern paganizing world declines. Christ must triumph in the end.¹⁰⁶ But till then persecution is the lot of the Kingdom of the Crucified.¹⁰⁷ Firm in these supernatural

¹⁰⁴ Rom. vi, 4.

¹⁰⁵ Heb. xi, 13-16; Col. i, 12.

¹⁰⁶ 2 Cor. xv, 24, 25.

¹⁰⁷ 1 Peter iv, 12-14.

principles, the humblest Ephesian understood his Apostle.

What creates difficulty in the matter today, is the low idea of Christ introduced by the Protestant Reformers. How low that idea is, a brief consideration will show. In making Jesus Christ no more than the vicarious victim of the Father's anger satisfying for sin, they robbed Him of His Royalty. Making the whole process of justification to consist in laying hold of the merits of Christ by faith, to hide under them man's irremediable corruption, which otherwise would be intolerable in the pure eyes of God, they made the relation between the Redeemer and the redeemed external only. There was in their doctrine no room for regeneration, which they held in horror. There was no place for that participation in the divine nature so prominent in the apostolic teaching. God was inexorable, demanding of the Victim the last farthing of the debt of sin. The hard doctrine of predestination followed. God had created some for eternal damnation to glorify His

justice, and these could have no part in the atonement of Christ. Others He had created for salvation, to glorify His mercy, for whom was the fullness of redemption, though no work of theirs could please Him. The greater their sins, the more God's mercy would be glorified. Consequently, not by their sanctity but by their sins, were the elect to work out the eternal purposes of God. Of such a doctrine, Luther's formula: "Sin vigorously, but believe still more vigorously", was the practical conclusion.

In this system there was room for neither love nor service. That its authors were hard, loveless, scorning, beyond the power of words to express, the merest suggestion of merit, is just what one should expect. But now comes what ought to be a real surprise. If it is not, this is due to the necessary relation of our nature to the True; so that whatever finds its last reason in truth, when once it is presented, is recognized sufficiently; and thus carries an evidence incompatible with surprise. The tumult and malice of the Reformers was succeeded by Evangelical Christianity in which

souls innumerable lived and died in good faith. Theoretically they held to the theology of Luther and Calvin. Practically, what for good faith is inevitable, they ignored it. An ardent personal love for Jesus Christ filled their hearts. They were given to prayer, often of a high quality, and to every kind of good work; troubling themselves not at all over the fundamental doctrines of their sect. Jesus Christ was their Saviour. Still more, He was their King, reigning in their hearts with absolute sway, so that, rooted in charity, they knew also the charity of Christ.¹⁰⁸ For His heavenly Kingdom they longed. Of His earthly Kingdom they had some concept. They recognized the obligation of service; and whatever the tongue might utter, they knew in their heart of hearts that service had its merit. They were really God's children. Whatever their teachers might say of baptismal regeneration, they were partakers in the divine nature. In a word, from the deserts of Lutheranism and Calvinism they looked across the centuries "to the rock from

¹⁰⁸ Eph. iii, 17-19.

which they were hewn";¹⁰⁹ and so testified to the eternal truth of the Kingdom of Christ proclaimed by the Apostles and accepted by their disciples.

For the reality of this Kingdom has always been its offence. Imperial Rome not only did not proscribe the religions of conquered nations, but even made it a duty to give the gods of each a place amongst its own. To the Roman mind there was, if not identity, at least a fraternity among the gods of the nations, and so the emperors hoped to find in the pantheon of conciliated gods a guarantee of the perpetuity of the empire. Christianity alone could not be permitted. It was the foe of all idolatry; and the world-wide idolatry was bound up with the idea of the empire. Each people might worship the divinities of its choice. The country-folk might sacrifice to the old rustic gods. The dwellers in towns and cities might burn incense with lascivious rites to the gods and goddesses of the East. The princes and senators might follow their imperial master, at once sovereign and pontiff,

¹⁰⁹ Isa. li, 1.

up the Sacred Way to Jupiter on the Capitol. But behind all, unifying all, giving life to all, was the worship of the genius of the emperor, of the genius of Rome; almost hidden because so non-liturgical, yet entering everywhere into the Roman public life, military, political and civil. Within the limits of the empire imperial Rome was the supreme object of worship. This empire, in the heart of which was born the Kingdom of Christ, was for nascent Christianity the kingdom of satan, which the Kingdom of Christ was to overthrow.

Hence the conviction on the part of the pagan world that Christians threatened the very existence of the empire. In vain did Justin plead, not only that their practices and their beliefs were innocuous, but also that they had their counterparts in the imperial religion itself; that their morals were pure; that their doctrine was above reproach; that the accusation of atheism brought against them, was that for which Socrates had suffered. In vain he urged that the newness of their doctrines could be no cause of persecution; since doc-

trines both new and corrupt, masquerading under the cloak of Christianity, the doctrines of Simon Magus, of Helena, of Menander, of Marcion, were left in peace. The Kingdom sought was the Kingdom of Heaven, not a realm on earth. Christians adored Christ as God. This could have but one consequence. To seek the Kingdom of Heaven was to rebuke the idolatrous earthly empire. The worship of Christ could not coalesce with the imperial religion, as could the corruptions of Christianity introduced by the demons to prop their falling power. It must be destroyed, or it would triumph.

That this and this only was the grievance against Christianity we learn also from the younger Pliny. He found many Christians in his province. In their practice he could see nothing wrong. They met on a certain fixed night, when they sang a hymn to Christ as God, bound themselves by oath to avoid grave sins against their neighbors, and took a modest meal in common. Under these terms we see with sufficient clearness the mysteries of our holy faith. They maintained

nevertheless what he deemed a perverse fanaticism, the persistent refusal to abjure Christ and to burn incense to the Emperor's image and to the gods. He therefore held that, notwithstanding their innocuous rites, their obstinacy deserved whatever punishment fell on them; and on the other hand, that they could purge themselves by merely cursing Christ and burning incense. With this view the Emperor Trajan agreed.¹¹⁰ Tacitus was of the same mind. Writing of the burning of Rome, he tells how Nero, generally suspected of having caused it, substituted for himself the Christians hated for their atrocious crimes. These he afflicted with new and unheard of torments. From informations laid by apostates an immense multitude were convicted, not so much of incendiarism, as of hatred of the human race. This, then, was their atrocity. Christians were hated because they hated the human race, a term which, in the writers of imperial times, meant definitely the empire with its subject peoples. Hence, he adds, that, though they deserved

¹¹⁰ Epist. x, 97.

all the torments inflicted on them, their lot excited a certain pity, since it was felt that they suffered rather as victims of the Emperor's ferocity, than as culprits punished for the public welfare.¹¹¹

There can be no question that the fear of Christianity was well-founded. The fear was not the Emperor's nor the Senate's, nor that of the Sacerdotal Colleges, nor of the Consuls, nor of the tribunals. It was the fear seizing on the demons themselves, whose kingdom was in the Empire; and they inspired it into all, from the highest to the lowest, within the Empire's broad limits. Let us see what took place in the worship that Pliny calls the singing of a hymn to Christ as God. This in itself, could be no offense in the eyes of one who was quite willing to hear Hercules, Æsculapius, Bacchus, and many other mortals praised as gods. The antagonism to any other divinity, was what made the worship of Christ appear in his eyes a fanaticism.

This antagonism was a most earnest reality.

¹¹¹ Ann. xv, 44.

We can not know directly what took place in the Christian assemblies during the centuries of persecution. Indirectly the matter is quite clear. The allusions in the Acts of the Martyrs, in the writings surviving from that period, especially in the Apologies of St. Justin, are perfectly intelligible to the Christian understanding. The very discipline of the secret, which cuts us off from that direct detailed knowledge we should prize so greatly, proves the fact. To the inner mysteries were admitted only the initiated, who had been tried and approved. The catechumen stood at the threshold, a seeker. Reason confirms, what experience of the many anti-christian secret societies teaches today, that this very secrecy is the sign of a most complex organization out of harmony with the existing order of things. What the Christian organization was, and the nature of its antagonism to the pagan civil society of the day, we may learn from the liturgies divulged after the peace of Constantine, containing necessarily the traditions of the earlier age.

In the first place the liturgy wherever cele-

brated, whether in the Roman catacomb or in some secret chamber of an Asian city; among Numidian mountains or in an Egyptian desert; by Gauls or Germans or the farthest Celts, how poor soever the surroundings and accessories, was not the action of this congregation or that, but of the Catholic Church, coextensive with mankind; a social act of the highest order, not a private devotion. As the imperial edicts, the code of the empire, united peoples, diverse in character, speech, place, under the universal sway of the Roman Cæsar, so the liturgy, essentially one, united the nations in a similar, but spiritual union; and as proconsul, prefect or procurator spoke to his province, prefectship, or government, not in his own person, nor as the head of a single element, but in the name of him who held supreme authority over the whole, so did bishop and priest speak and act on behalf of the supreme authority of the Universal Church. Thus in the Liturgy of St. James of the Syrian Rite, the celebrant begins by praying that in the kiss of peace all may be united in the bond of peace and char-

ity. But in his exhortation to the people the deacon lets them know that there is question of a union reaching out far beyond the walls of the place of their assembly. He bids them adore the living Lamb of God offered upon the altar, and thus passes to a comprehensive view of the mystery of Christ's coming, and of the Church His spouse, praying that, signed with His Cross on earth, it may be raised to its place at His right hand in heaven. Finally, he tells all that in the Liturgy now beginning, their father, the celebrant will remember all believers in Christ. The celebrant now says appropriate prayers, and prepares to bring in the sacred elements made ready for the sacrifice; whereupon the deacon resumes: "Go in peace, glorious priest. Let us stand praying with fear and trembling, with modesty and holiness, because the oblation is being brought in and majesty arises, etc". Here the priest is evidently above the people exercising ministerially the function of Christ Himself. He stands between God and man after the Consecration has been accomplished, an intercessor, not for his con-

gregation only, but chiefly for the whole Catholic Church, for Patriarch, and bishops and clergy, for all faithful people, for the whole Christian Republic, princes and subjects. Nor are the departed forgotten. Martyrs, confessors, apostles, bishops, clergy and faithful of every rank have their place in this action embracing the entire Kingdom of Christ.¹¹²

It is clear, then, that from the earliest times the Church was an organized Kingdom. Consequently, there was in it a King. This King was not the Roman Pontiff, nor any Patriarch in his jurisdiction, nor any Bishop within his diocese. From the highest down, none pretended to be other than the vicegerent of the King. The King was Jesus Christ Himself, who was in the midst of His people in the one Holy Sacrifice, of which Priest and Victim were ever the same, though offered on ten thousand altars. Hence the deacon cried: "Majesty arises. The gates of heaven are opened. The Holy Ghost descends upon these holy mysteries and falls

¹¹² Renaudot, Liturg. Orient. Vol. 2. pp. 29 ff.

gently into them." And so every assembly however small, however poor, by the presence of the universal King in the adorable Sacrifice was not so much a representation, a type of the universal Church; but became so identified with it; that each could claim to be the Church, none could be more so than another. All simultaneously constituted it, united in Jesus Christ the bond of all charity.

In the Liturgy just quoted, which bears the name of St. James, the Lord's brother, the priest prays for the whole Christian Republic. With the peace of Constantine that Republic had become palpable. This prayer, then, must have replaced what was more appropriate to the years of war when the Kingdom of Light arrayed against the kingdom of darkness was removed from public view. What that appropriate prayer was, we may gather from one which in the time of peace, was reserved to days of penance, the last echoes of which we hear even today on Good Friday. We find it in some editions of the Liturgy of St. Basil: "Remove from all the earth the worship of idols. Crush satan and

his evil power; and dash him quickly to the ground beneath our feet. Restrain heresies and their authors, so that all heretical perversity hostile to thy Church may be cut away and broken off. As before, O Lord, so now put them down. Take from heretics those clouds of their hearts, and show them clearly their wretchedness. Curb their envy, their designs, their machinations, their craft, their detractions, so that their right hand, which they turn against us, may be paralysed. Repress their assemblies, divide their deliberations, O God, who didst bring nought to the counsel of Achitophel".¹¹⁸ There can be no question as to the kingdoms engaged, their warfare, their weapons, nor doubt of the assured triumph of the Kingdom of Christ.

Finally we have in the martyrs the most convincing proof of our assertions. The mere word uttered does not always express the true mind: there can be no mistaking the word one dies for. The pagan power thought to crush the Kingdom of Christ in the blood of its members. It brought about instead testi-

¹¹⁸ Ibid. vol. I, p. 10.

mony, the most convincing of all, to the existence of that Kingdom, to the essential enmity between the two Kingdoms and to the inevitable subversion of the kingdom of satan. Reading the Acts of the Martyrs, we are struck with the fact that we are looking on a combat *à outrance* between Christ in His champion, and the devil in the material force of the Empire. "Adore the gods", cries the Prefect. The victim reviles them. Scourged, racked, he hears again: "Adore the gods". This is all that is asked. Instead the victim reviles them more vigorously, and praises Jesus Christ, the true God. Crueller torments are added; then—"Adore the gods", "All the gods of the heathen are devils", is the reply, "Leave your blind folly, renounce your idolatries and adore with me Jesus Christ, the true God". Miracles often followed. Idols fell in presence of the martyr. The brazen tripod, with the fire in which they would make him burn incense, would crumble to dust. From the guards and executioners themselves some would join the victim, crying that they too were Christians, while the

Prefect would fall from the tribunal stricken by an invisible hand. The victim's death would end the scene, and with him would perish, baptized in their blood, those whom Christ had received to follow His example, to give testimony before the powers of this world, a good confession.¹¹⁴ But in their death they gave life to others who could not close their eyes to the convincing argument of men and women, boys and girls, bridegrooms and brides, parents and children, masters and servants, all going gladly to death for the name of Christ. "The blood of martyrs was the seed of Christians".

In the next place it is impossible not to note the nature of the relations between the martyr and Jesus Christ. Christ is the leader, the master, the crowner of victory: the martyr is His soldier, His servant, looking to Him for sustenance in the battle, for the reward when the day shall have been won. There is no choice for the martyr. If called to conflict, he must fight. But though so bound, that refusal would be rebellion, he enters the bat-

¹¹⁴ 1 Tim. vi, 13.

tle, less with a sense of obligation, than of love, so that he counts it joy to suffer and to die for Christ. Yet this love is not what we give to one we see, and whose love for us we perceive immediately from the very fact of immediately sensible relations. St. Peter sums up the matter very clearly: "You shall greatly rejoice if now you must be for a little time made sorrowful in divers temptations; that the trial of your faith (much more precious than gold, which is tried by the fire) may be found unto praise and glory and honor at the appearing of Jesus Christ; Whom not having seen, you love, Whom also now, though you see Him not, you believe; and believing, shall rejoice with joy unspeakable".¹¹⁵

The evidence of this sense of the royalty of Christ appears continually. Thus the martyr, Speratus, urged to conform to the imperial will, answered: "I know not the royalty of the world. I have committed no theft. If I have carried on business, I have at least paid the taxes; for I know Our Lord, the King of Kings and the Master of all nations". And

¹¹⁵ 1 Peter i, 6-8.

his companion, Donatus, subjoined: "We give Cæsar the honor due to Cæsar; but we fear only God". Still more striking is the example of Sts. John and Paul who in the imperial household served Constantia, daughter of Constantine the Great. Summoned by Julian to apostatize and adore the idols, they reminded him how Constantine and his successors held to Jesus Christ, putting off their diadems before Him, to acknowledge His supreme Kingdom, "We", said they, "hold with them. You, an apostate, without part in Jesus Christ, have no right to their empire". Then, when brought before the judge, who offered them the alternative, apostasy or death, their answer was brief and to the point: "If Julian be your lord, stick to him. We acknowledge no other than Jesus Christ".

The spirit of the martyrs was, then, that mysterious love, at first sight a real paradox, which is loyalty raised to the supernatural order and purified from every natural imperfection. All loyalty is something of a paradox at first sight. It is the devotion of one, conscious of his freedom, guarding it against all

invasion, to one in supreme authority. He, most probably, has never seen that one; whose merits he takes on trust; whose title to service is not the fact of benefits conferred. Of these loyalty is often unconscious. If they are known they are not adverted to in the hour of service. The simple fact of supreme authority is, indeed, enough to arouse it; for loyalty, one of the sweetest and truest of human things, comes necessarily from our social nature. We are in social relations with our fellows, not for any utility arising from them, nor through choice, but because such is our nature. And because we can not but love the very consequences of our nature, our love goes out spontaneously to the society of which we form a part, to the place of our abode, to the country that nourishes us and gives us a home, and to him who, whatever name he goes by, whether president or king, holds the supreme society together by his government of men and his administration of their country. This love and service is no sacrifice of individuality. It is not given despite one's personality nor at the expense of one's liberty. It is the comple-

ment of the former, giving an adequate field for its development. It is the condition of the latter, the liberty of a social being, not the lawlessness of that impossible figment of imaginations corrupted by malice, a being rational, yet unsocial, the individualistic man of the social contract.

But if all loyalty is at first sight something of a paradox, that of the martyr must to the natural man seem a contradiction. All that would make it reasonable in the natural order is lacking in the world. The supernatural society, the supernatural country, the supernatural King, derive all their reality from the world to come. "If our hope in Christ be of this life only", says St. Paul, "we are of all men the most miserable". "If I fought with beasts in Ephesus, what doth it profit me if the dead rise not"? "But now Christ is risen from the dead, the first fruits of them that sleep". "Afterwards the end, when He shall have delivered up the Kingdom to God and to the Father. For He must reign until He hath put all His enemies under His feet".¹¹⁶ The

¹¹⁶ 1 Cor. xx, 19, 32, 20, 24, 25.

devotion of the martyr to Christ was his loyalty to his King. It is a testimony irrefragable to the fact, that to him Christianity was the Kingdom of Christ; the supernatural society beginning on earth, perfected in heaven; at war with evil on earth, where he must be faithful to death; triumphant over all evil in heaven, where he shall receive the crown of life; in which Jesus Christ rules supreme. To Christ every human being owes service, and love stronger than death, not only as a creature and a creature redeemed, but also as a creature supernaturalized in his social nature, thus admitted to the society of the saints in light,¹¹⁷ and made unto God a Kingdom.¹¹⁸

¹¹⁷ Col. i, 12.

¹¹⁸ Apoc. v, 10.

CHAPTER V

THE GREAT COUNCILS

We have noticed already a most important consequence of the different concepts of Christ, that of the Saviour-King reigning in the Kingdom bought with His Blood, the Church—the concept that stood alone in Christendom until the Reformation, and still obtains necessarily, as of faith, in the Catholic Church; and that other brought in by the Reformers, which sees in Him only the Victim bearing vicariously the chastisement of our iniquities, on Whom we have but to lay our sins by faith to escape hell and enter heaven. We must now recall it.

With the concept of a king in his kingdom, is joined necessarily the idea of subjection and obedience, of loyalty and service to be rendered generously and gladly even to death. This does not demand a close personal knowl-

edge of the sovereign, whom the subject may have never seen. Indeed, these duties, though to be paid personally by each individual, are of their nature social, coming, as we have pointed out, from our social nature. The same subjection and obedience, loyalty and service are as much due and are as readily paid to the impersonal republic, as to the most absolute autocrat. But it does require a knowledge of the king's title, the facts on which it rests and the limits if any, of his authority. In a word, the subject must know who his sovereign is; and the more perfect this knowledge, the more perfect will be the discharge of all duty of service.

On the other hand, should one pay my debt, I need know only the fact to enjoy its consequences to the full. Yesterday I dared not appear in public. Whenever the door-bell rang, I trembled. Today people come to the door, transact their business and depart. I do not even hear the bell. I walk the streets fearing neither importunate demands, nor threats of the law. All this I can have and more, without knowing who paid my debt,

or why he paid it, or how. It is enough that the debt is paid, and I am free.

This is the sum of the Reformers' doctrine; "Christ bore our sins in His own body on the tree".¹¹⁹ On the other hand, "You are not your own. You are bought with a price",¹²⁰ has been to countless devout souls the motive of a loving service that had no place in the theology of the sect to which ostensibly they adhered. Whatever their error in faith may have been, their practice has, out of the compelling power of truth, been uninfluenced by it. But the Reformers founding the sect were logical. "Christ has paid. We lay our sins on Him. This is all. What profit, then, in disputes regarding Him, whether He be really God or not, whether He be two persons, or one. These impede the vigor of our faith, inducing hesitation and doubt regarding the sufficiency of the Atonement to respond to my act whereby I take hold of it". From their point of view, therefore, Erasmus was right in saying, that the long disputes concerning

¹¹⁹ 1 Peter ii, 24.

¹²⁰ 1 Cor. vi, 19, 20.

Christ, which followed the Peace of Constantine, were the beginning of religious decay.

For the Christians of the fourth and the following centuries these questions were crucial. "Jesus Christ, St. John tells me, is the Word made Flesh. Must I say with the Fathers that the Word is of the same substance as the Father, God, equal to the Father in all things; or I must say with Arius that the Fathers erred, that the Word is but the first of creatures? Is my Redeemer God, or not? This is no barren speculation. On it depend the title of the King, the nature of His Kingdom, the service I owe Him, my place in His militant Kingdom, my hope of His triumphant Kingdom". The perception of the Godhead of Jesus Christ leading to some sense of His Kingship in His Kingdom has lifted, as we have seen, many a devout soul out of the narrow sect, towards the pure and free atmosphere of the Catholic Faith. The full concept of that Godhead armed every true Christian in the earlier and better day against the Arian perfidy.

No wonder, then, that Christendom was

stirred by Arius as never before or since. The honor of the King was assailed. His Kingdom was attacked. The Arians rivalled the old pagans in persecuting the Catholic Faith. The modern mind may see between Arian and Catholic nothing but a battle over words. To the men of the time the affair was such as to engross the attention of Emperor, Pontiff, Patriarchs, Bishops; and to hold all the Christian people waiting anxiously for what they would do. The Ecumenical Council of Nicæa defined the truth and condemned the error. But the Arians would not submit. They had the material force of the secular power on their side; and for some three quarters of a century they persecuted and triumphed, so that in the words of St. Jerome the whole world groaned, wondering to find itself Arian.¹²¹

In corrupting faith in the Holy Trinity the heretics attacked the imperishable Kingdom of Christ. Christ is God. Christ is King. The two assertions are so inseparable as to be almost identical. If He be not King

¹²¹ Dialogue cont. Lucif. 191.

in His own absolute right, He is not God; for to deny that Kingship, is to deny its title, founded in this, that He is the Creator and Redeemer of all. If He be not God, such Kingship can not be His. As a mere creature He could reign by a participated authority only. But nothing is more certain than that Christ in Heaven, through His Vicar on earth, reigns supreme over the militant Church. It is His spouse, subject to Him.¹²² It is His body, His flesh and His bones, of which we are the members;¹²³ morally, therefore, identified with Him,¹²⁴ as He Himself told St. Paul lying in the dust near Damascus.¹²⁵ And in St. John's vision the Asian Churches are His subjects. Their bishops are His servants. He places them, and threatens to remove them if they fail in His service.¹²⁶ Wherefore, despite its appearance of strength, Arianism was doomed to disappear. The very episode of Julian the

¹²² Eph. v, 24.

¹²³ Ibid. 29.

¹²⁴ Col. i, 16-18.

¹²⁵ Acts ix, 5.

¹²⁶ Apoc. i-iii.

Apostate and his revival of paganism proves the doubtful hope placed by the devil in the efficacy of heresies; while the traditional: "Thou hast conquered, O Galilean" of the last pagan emperor, too lightly rejected by a friendly modern criticism, showed that, doubtful as heresies were, in them were the only means of attacking the Kingdom of Christ left to him, who so lately had seen the whole world embraced in his kingdom of darkness.

Other errors, therefore, were stirred up to attack the Catholic doctrine of the Incarnation, thus to destroy the Kingdom and to uncrown the King. Of these the greater number were of a nature too subtly theological to be discussed here. Suffice it to say that, despite their subtlety, they aroused the Christian people, who, learning from their prelates the dangers that threatened, welcomed the successive councils which vindicated the rights of their divine King. Of one, however, the hostility to the King and His Kingdom will be as obvious to the lay mind as that of Arianism. We shall therefore mention it. The Patriarch of Constan-

tinople, Nestorius, horrified his people by uttering, for the first time, what is now one of the common-places of Protestantism, that to call the Blessed Virgin Mary, Mother of God, is to make of her a Goddess. The audience cried out against such teaching. Their Christian sense perceived that to uncrown the Mother would be to uncrown the Son. If Mary is not the Mother of God, the reason can only be that her Son is not God. This Nestorius said explicitly. Jesus is not the Incarnate Word, the God-Man. He is only the organ, the temple of God, the "animated purple of the King", not the King Himself. If we worship Him, we do so in view of the Godhead dwelling in Him. All these conclusions and other equally blasphemous in the ears of the Christians of the time, Nestorius proclaimed. His error is especially noteworthy, because it has become the staple of modern agnostic Christianity. The ignoring of the Virgin Birth, the eagerness to admit that "the Lord's brethren" of the Gospel, were children of the Blessed Virgin, the willing doubts about the Resurrection,

so universal today outside the Catholic Church, spring from Nestorianism always latent in Protestantism. The open profession of these errors by men and women claiming to be Christians, is Nestorianism open, unashamed, and carried to its last consequences.

But the so-called undogmatic Christianity cleared of all mysteries, which finds favor today, is one thing. The Christianity of the fifth century, dogmatic, because substantially mysteries the most profound, was another. The Council of Ephesus assembled. The people waited in eager expectation. When word came that Nestorius was condemned and the Blessed Virgin Mary's title of Mother of God given such dogmatic value, that to deny it would be forever formal heresy, they broke out into acclamations; and lighting torches, led the Fathers of the Council in triumph to their lodgings. They celebrated the victory of the Heavenly King in a way that is now used only in the triumphs of worldly power. So widely the present differs from the past.

This warfare, in which Christ the King was attacked again and again in the facts of His

nature so as to destroy His prerogatives, lasted in round numbers for five hundred years. Like all diabolical attacks it began in deeply laid plans, and, on these proving unsuccessful, ended in irrational violence. Of such assaults Our Lord's temptation in the desert is the type. It began craftily. What greater obligation lay on the Son of God beginning His work among men, than to preserve His physical life? "If, therefore, thou be the Son of God, command these stones to become bread." The temptation was rejected; and the fact that it was an evil suggestion, proved from Scripture. Immediately a still more cunning temptation followed. Prove your mission by a stupendous miracle, and at the same time give occasion for the fulfilment in yourself of a notable Messianic prophecy. "Cast thyself down from the pinnacle of the temple. God has given His angels charge over thee, and in their hands they will bear thee up".¹²⁷ But all the devil's craft avails nothing. Fury takes its place. "Fall down and adore me. I don't pretend to justify such

¹²⁷ Ps. xc, 11.

a deed. I know it would be the supreme act of rebellion. Become a rebel as I am, and I will reward you with all the kingdoms of the world".¹²⁸ No traitor from the clergy or the hierarchy led the last onslaught, turning his theological lore against his Sovereign. It was too crude, too utterly contrary to all tradition, for any one, imbued in the least degree with the Christian doctrine, to meddle with. The universal laity was horrified at it. A rude soldier who had made his way to imperial power, Leo, the Isaurian, became the devil's instrument in the maddest of all mad projects, to overthrow Christ's Kingdom, by destroying the images of the King. This was the Iconoclastic persecution.

The Holy Pontiff, Pius X., told us with all the weight of apostolic authority, that Modernism, condemned by him, is the compendium of all heresies. Of that Modernism, as all know, Protestantism was the germ. In it, therefore, we find them all renewed, one by this leader, another by that; one in this sect,

¹²⁸ Matt. iv, 3-9.

another in that. But some permeate all Protestantism; and of these a very notable one is the hatred of holy images. The proclamation of the new doctrines was always accompanied with the wrecking of the old churches. That the use of images and pictures is a violation of the divine commandment is obviously absurd; yet it seems to have acquired axiomatic status among Protestants. It is supposed to be self-evident. No attempt is made to prove it. That, from the Martyr Church of the Catacombs through all the centuries, whether of warfare or of peace, down to the Reformation, the veneration of holy pictures and images was an integral part of Christian worship; that it was vindicated triumphantly in the persecution we are considering; that it flourishes vigorously today in the one Christian society which retains in all its solid completeness the faith collapsing in every Protestant denomination; all this goes for nothing. Hence it is difficult for those outside the Catholic Church, to realize the horror with which the Emperor's blasphe-

mous edict forbidding the use of images and requiring their removal from the churches, filled the Christian world.

The persecution began early in the eighth century and continued with varying intensity to nearly the middle of the ninth. After some hundred and twenty years of warfare, the Catholic doctrine came out triumphant; for here, as in every other case, the attack produced the solid justification. Not only was the fact of the use of images maintained, but its nature was defined accurately, and the reasons supporting it explained with scientific clearness. It is true that human weakness was not absent. Frailty yielded to force what neither scripture, nor tradition, nor theological doctrine could permit. Constantine Copronymus, the son of Leo, assembled by his own authority three hundred and thirty-eight bishops, who, submitting to his violence, declared the veneration of images, idolatrous. But such a declaration so obtained is valueless from every point of view. It carried no conviction with it. It influenced none. Whatever the Emperor gained, he gained by

force for the moment only. The Seventh General Council settled the matter by its definitions; and though the secular power was slow to yield, it did so eventually. The victory was with the Kingdom of Christ.

In this long war of five centuries, several things demand attention. Of these the first is the immortal vitality of Christ's Kingdom. It is indeed an everlasting power,¹²⁹ a Kingdom of all ages.¹³⁰ What would be longevity in an earthly Kingdom, measures but an episode in the life of the Church. One may object that history gives us many examples of monarchies long-lived, France, England, the Holy Roman Empire, The Eastern Empire, and in pagan lands, Egypt and China. But we must observe in Christian nations, that their durability is often but apparent. The name remains, the outward form; the inward reality changes continually. Whatever durability they once had was the result of their intimate connection with the Kingdom of Christ. This bond once weakened, decay set

¹²⁹ Dan. vii, 14.

¹³⁰ Ps. cxliv, 13.

in; while the purely secular kingdoms and empires set up, either in independence of the Kingdom of Christ, or in opposition to it, have been unable to continue. Such were the Empire of Napoleon, The Second Empire, The Russian Empire, The German Empire of 1871, the Prussian Kingdom. As for the pagan kingdoms, we know from the records that, though they remained, so far as territory and people were concerned, the same, the government itself was a series of revolutions, in which one dynasty succeeded another after intervals sufficiently brief. And this is what we are obliged to expect. Only God is eternal. His Kingdom, therefore, is alone everlasting. Relative durability on earth can be had only by a participation in the durability of that Kingdom.

We must also consider those who were engaged in the contest. They were, in general, the sovereigns, the Roman Pontiffs, the hierarchy with the clergy, and the people. The sovereigns were more inclined to the side of error. Even when they supported the truth, they did so with but half a heart. They were

eager to play an important part, and too often exaggerated its importance. Hence flattery would win them over to the wrong side; so that without perceiving what they were doing, they gave some countenance to the heretics. This was the case with even such as Constantine and Justinian. From the hierarchy and the clergy came the heresies with the exception of one, Iconoclasm; and amongst the bishops and clergy too many, who could not have thought of originating a heresy, were but too ready to follow others less scrupulous. Their fear of the civil power led them to subservience, so that at its bidding they would even attempt to celebrate councils for the ratification of error. Indeed they were strong only when united to St. Peter, in his successors, whose function is by divine appointment to confirm his brethren in the faith;¹³¹ so that to him even the bravest and most orthodox, as Athanasius and Cyril, turned for support. They were valiant, they were faithful and true; but Peter in his successors was the firm rock of the faith. So the King had decreed

¹³¹ Luke xxii, 31, 32.

in making him Vicar in the Kingdom on earth; and what the King established, history verifies. The Pontiffs were men, encompassed with human weakness. They could and did make mistakes, for Christ had not promised them a superhuman prudence. This the Church did not need. The gift of infallibility, whereby in exercising his office of Supreme Teacher of the universal Church the Roman Pontiff is preserved from error, suffices to maintain the faith in all its purity. For centuries acute minds have been working on personal errors of judgment, and these not clearly established, to make out a case against the glorious privilege of Peter, the sure protection of our faith; and have not succeeded. The history of the five hundred years of heresies is the demonstration of Papal Infallibility.

Lastly, the people. The Church can not err. Hence both elements that compose it must be infallible: the Roman Pontiff, Vicar of Christ, Head of the Church on earth, and as such the Universal Teacher of mankind in all that appertains to the spiritual order; and

the faithful people, united among themselves in subjection to the supreme authority of the Holy See. Each is infallible. The Pope, actively so; the faithful people,—infallible passively. The Pope cannot in his capacity of Universal Doctor, teach error; the people, as the universal flock of Christ, can not accept error. And nothing is more evident in the history of the five centuries, than the Catholic sense, which, untrained in theology, nevertheless detects error spontaneously. These two great guides are with us today, our protection against the errors of the time, the Infallible Pope and the Catholic conscience.

The world was changing greatly during the five hundred years. The Western Empire crumbled under barbarian incursions, surviving the transfer of the imperial throne to Constantinople by barely a century and a half. The Eastern Empire, resting on the prestige of the Roman name, lost the Roman vigor from which that prestige sprang. In the meantime the Roman Pontiffs were growing daily in political and social influence. In converting the northern nations, they were

building upon the foundations of the free institutions of the Barbarians a Christian civilization, alien altogether to the Roman civilization founded in paganism and never freed from the idolatrous taint. Thus the Kingdom of Christ was growing, developing and consolidating, to be the moving principle and animating spirit of Christendom. This shall now occupy our attention.

CHAPTER VI

CONSOLIDATION OF THE KINGDOM

Many imagine that the idea of the Church as a Kingdom is a novelty, something super-added to the simplicity of apostolic times by human arrogance. From all we have said this theory is clearly false. Christ certainly founded His Church as a Kingdom, preached it as a Kingdom, organized it as a Kingdom. His Apostles so understood the fact and recognized St. Peter as Our Lord's Vicar in the Kingdom. The error originates in this, that people do not understand how the administration of a kingdom must differ according to differences of circumstances, though its constitution remains ever the same. Evidently when the Pontiffs were in the catacombs they could not rule the Church in the way they would use when persecution should have given place to dominion; nor as long as communica-

tions with distant places remained difficult and slow, could they exercise throughout the world that supervision which is in vogue to-day. On the other hand the Church in different places was organized locally by the Apostles in a system of Bishops, Metropolitans, Patriarchs. But being all of one mind among themselves,¹³² and with their Lord and Master, Jesus Christ,¹³³ these local Churches, Provinces, Patriarchates, were but parts of the one Kingdom on earth over which Christ had appointed St. Peter to rule in His place. For the same reason, St. Peter approved and tacitly confirmed all that was appointed in the way of local administration. Indeed we shall not err in concluding from the unity of method found everywhere, that the mode of organizing the early Church according to the conditions of the times, had been indicated by Our Lord during the forty days after the Resurrection wherein He instructed the Apostles in things pertaining to the Kingdom of God.¹³⁴

¹³² Acts iv, 32.

¹³³ 1 Thess. ii, 14; Philip. iii, 17.

¹³⁴ Acts i, 3.

Certainly they must have gone on their missions with a definite plan agreed upon by all.

That Peter during all the times of persecution, during all the centuries of the heresiarchs, ruled the Church in his successors is clear. Notwithstanding the apparent independence of the Patriarchs, and through them of the provinces and dioceses, the Roman Pontiff had but to speak, to be heard throughout the world. As we have seen, it was he who spoke the last word in defining truth and condemning error. To him the Patriarchs themselves recurred, not only for light and guidance, but also for plenary authority, as did St. Cyril in the Council of Ephesus against Nestorianism; while every attempt to act in matters ecumenical independently of the Holy See resulted in confusion and error, not in the order and certainty of truth.

Every heresy results, not in impairing the unity and solidity of the Kingdom, since such unity is a divine effect not to be frustrated by human agency, but in separating subjects from the Kingdom. Though Nestorianism was condemned, some in Asia clung to its errors;

and to this day Nestorianism prevails in many places. The same is true of the Monophysite heresy with regard to the Egyptian Copts. Such separated bodies were, of course, rebels against the authority of the Vicar of Christ. But that was rather a consequence of their error. This, in itself, was a disorderly adhesion to the person of the heresiarch, and thus to the false doctrine he taught; so that with him they cut themselves off from Catholic unity, and went out from the Kingdom. Such is and always was the Catholic doctrine. But the moment came to attempt to divide the Church, to attack the very constitution of the Kingdom in the person of the Vicegerent of the King.

From the founding of Constantinople, the new Rome, its bishops had been a perpetual source of disorder. During five centuries twenty-one of the fifty-eight occupants of the See had been heretics or suspected of heresy. One great heresy after another came from Constantinople, or was received and fostered there. If it be asked, how this came about, the answer is obvious. Ambition was the

cause, and such an ambition as could not but lead to the gravest errors. The Bishops of Constantinople were jealous of the Roman Pontiff. Forgetting that his office was of divine institution; that its exercise demanded supernatural privileges which God alone could give; which, having been given to St. Peter alone, could be communicated to no other, they persuaded themselves that the Primacy, as a matter of fact united to the Roman See, was derived from this fact. In a word, they assumed that the successor of St. Peter was Head of the Church, Vicar in Christ's Kingdom, because he was Bishop in the city which was the seat of a temporal empire pretending to be world-wide and eternal. Barely fifty years had elapsed since the transfer of the imperial administration to the new city, when the Second General Council held in Constantinople was induced to decree to the Bishop of New Rome the second rank in the Church. In the Council of Chalcedon the Bishop of Constantinople procured a further decree granting his See equal privileges with those of Old Rome. The Sovereign Pontiff

disallowed the usurpation. But the annulling of the ambitious decree did not take away the ambition. The fable of Phaeton became a reality. The child would assume to his ruin the functions of his father.

At length the attack was launched. Photius, having usurped the See of Constantinople, was condemned by the Roman Pontiff, who ordered the restitution of the lawful Patriarch. Photius replied by excommunicating the Pope, declaring him a heretic. This was to assert his independence; since it was the denial of the prerogative of Peter. His triumph was short-lived. He was exiled; his principles remained. A century and a half later Michael Cerularius succeeded where Photius failed, and the Eastern Church fell from Catholic unity. Separated from the life-giving authority of Christ's Kingdom its strength was consumed, its organism atrophied. It existed, and still exists, in a sort of living death, preserved by the King for the good of innocent generations, and, without doubt for the happier day of its return to the Shepherd of the whole flock of Christ.

But while all this was preparing, the supreme King had not forgotten His promise: "I am with you all days, even to the consummation of the world".¹³⁵ In the thought of the enemy, the scission of East and West was to be the ruin of Christ's Kingdom, against which he had been unable hitherto to prevail either by force or by fraud. Christ, who in His supreme providence draws good out of evil for His own, was overruling the malice of demons, the wickedness of men, to the glory of his Kingdom.

The Empire after Constantine was Christian in this sense, that prince and people were Christian, as a rule sincerely so, sometimes attaining even in the imperial palace to high sanctity. But the political system was unchanged from that of the pagan emperors. Justinian built the noble church dedicated to Divine Wisdom. He cordially agreed with his predecessor Gratian, who rejected the title of Pontifex Maximus, which Augustus, in order to concentrate all power in the emperors, had made an imperial function.

¹³⁵ Matt. xxviii, 20.

Nevertheless his famous code of imperial law was saturated, not with Christian wisdom, but with the autocracy of pagan Rome. In things spiritual, as in things temporal, he conceived the emperor supreme. This was one of the chief reasons why Constantinople was so prolific of heresy. In defending orthodoxy the emperor must needs be directed by the Vicar of the heavenly King. To act independently of him in matters spiritual, was to act in opposition to him. It was, in a word, to promote heresy and schism.

Emperors and Patriarchs might dream of thus destroying the power of the Pope. They might be willing to divide the Kingdom in order to avoid the authority of its earthly Head. Christ from Heaven would turn their devices to its consolidation. "Even now", said St. John, as the first century closed, "there are become many Antichrists. They went out from us, but they were not of us".¹³⁶ By going out they carried with them their errors, not to the detriment, but to the welfare of the Kingdom. What was true of them was

¹³⁶ 1 John ii, 18.

true of Photius, Michael and their abettors. Those had attempted to divide Christ Himself. These would divide His Kingdom, His Body. They went out, because they would not have in the Kingdom their place and part according to the Constitution of Christ, and with them they took all those political notions which for centuries had been the bane of Christianity, the cast-off rags of the kingdom of satan. Not by their counsel, but by the will of God,¹⁸⁷ what they had planned for ruin was to be the very upbuilding of Jerusalem. Where they looked for destruction, behold, there was renovation. What they thought would be weakness and corruption, God turned to strength and purification. Sion put on her garments of beauty, loosing the bonds from her neck.¹⁸⁸ Christianized pagan society is now to be replaced with Christendom.

During the centuries that followed the transfer of the imperial throne to Constantinople Europe had undergone great changes.

¹⁸⁷ Genes. xlv, 8.

¹⁸⁸ Isa. lii, 1, 2.

The northern Barbarians had invaded the Empire. Roman Gaul had become the seat of Frank and Burgundian Kingdoms. The Saxons had made themselves masters of Roman Britain. The Lombards were in Northern Italy, the Visigoths, in Roman Spain. These had come into the Peninsula Christians, having become such during their temporary sojourn in Mæsia and Thrace, the Balkan States of today. But under the influence of Constantinople, they had accepted Arianism, and from this no little trouble was to arise. The others, coming as pagans, had been converted by missionaries sent from Rome; to whom also the tribes beyond the Rhine, in the regions between the Weser, the Elbe and the Vistula, gave at length an attentive ear. All did not respond with equal readiness to the gospel. The actual invaders were converted and civilized more easily than those to whom the Gospel was preached outside the limits of the old empire. But whether within or without those limits, all came under Christian influences, not as formed nations, but as tribes, with the natural free social organization

characteristic of the tribe, untainted with that despotism of princes and slavishness in peoples, which was the universal condition of the nations arising during the supremacy of the kingdom of satan. They offered, therefore, suitable matter for the organization of the Christian state; of which the members, members also, and first of all, of the Kingdom of Christ, should be free with the freedom with which Christ had made men free.¹³⁹ This notable fact was the foundation on which was built Christendom.

Among these new peoples, the German tribes held the chief place. Those invading Britain, as well as their fellows who remained behind on the seaboard between Holland and Denmark, the tribes along the Weser and the Elbe and the Main, were of German stock, no less than the Franks of Belgian Gaul and the Rhine. Moreover their position in Europe was central. Their territory, whether as transalpine provinces or as land adjacent to these, had been most intimately connected with Rome, and this intimacy was retained

¹³⁹ Gal. iv, 31.

now that imperial Rome through the apathy of the Eastern Empire was becoming Rome of the Popes.

From time to time news reached Constantinople of what was doing in Western Europe. As the fifth century was closing, it was reported that Clovis, the Frankish king, had received the faith. The fact no doubt awakened a passing interest, such as that with which good Christians today hear of an achievement more than ordinary in the mission-field. Some two hundred and fifty years passed during which, so far as the East was concerned, the Frank kingdoms grew unnoticed, until the gossip of a day told how one Pepin had united them all under his sceptre; and, as the arbiter of the West, was showing himself at once the obedient son and valiant protector of the Kingdom of Christ, and of its earthly Head. The enemies of the Pontiffs were his enemies. He confirmed by authentic deed laid upon the tomb of St. Peter the possession of the temporal state that by the process of centuries had come naturally into the hands of the Bishop of Rome. This the Eastern world

learned without understanding the meaning of it. Forty years afterwards came news of which the gravity could not be ignored. The Roman Pontiff had repaid a hundred-fold the filial service of Pepin, proclaiming his son Charles, Emperor of the Romans, thus restoring the Western Empire.

It is said commonly that St. Leo III. revived the Empire which had ceased with Romulus Augustulus in 476. So it was in name and in dignity. Its seat was in Italy, which saw the beginnings of Roman power. It drew name and honor from Rome, the centre of the Empire. Its territory was virtually that conquered by Julius Cæsar, the founder of the Empire, and by his worthy successors. But in a deeper, truer sense the Empire of Charlemagne was a new creation. Not without reason was the prefix, Holy, set. The Holy Roman Empire was more than power over men, and protection for the Church. For three hundred years a society absolutely Christian founded on the free institutions of the Barbarian invaders had been maturing under the fostering care of Christ's

Vicar. Of this the Holy Roman Empire was the perfect fruit, the visible expression of Christ's Kingdom in the temporal order. It was Christendom.

CHAPTER VII

CHRISTENDOM

The two Empires were side by side. Both were Christian in this sense, that the members of each were individually Christians. But the social spirit animating each was not the same. The whole theory of the elder, falling into decay, was a derivative of pagan society. That of the younger, vigorous and fresh, was purely Christian.

The term Christendom has more meanings than one. It has been used loosely to signify as a unit the part of the world which Christians inhabit, as opposed to heathendom—inhabited by the heathen. As such designations are drawn from what is held to be socially excellent or the reverse, the use of the term implied that Christianity is, at least, a most precious possession, the lack of it, a grievous privation. For this reason, as well as for

others that will appear, the word has virtually dropped out of our modern vocabulary; since to distinguish a region by the Christianity of its inhabitants is to assert implicitly that there Christianity is something definite, a real power; that from it come the social principles which govern men in their relations with one another.

In a stricter sense Christendom means the domain of Christianity. It therefore brings in necessarily the Kingdom of Christ actually functioning throughout its territories. These may be divided into different civil states; but every such state finds itself and its members in touch with Christ's Kingdom superior in its own sphere to every temporal power. The rights, the laws, the prerogatives of that Kingdom must be recognized. Moreover this recognition is not to be that given by an independent, equal society, acknowledging the rights of another, while asserting its own rights calling for the same respect. In Christendom the society, the state, is Christian. Its members are Christian, not as individuals only, but socially also. Hence the

Church is an integral estate in each realm. Its rights pertain to the national integrity, and as such are intangible. Its law is part of the law of the land. To vindicate the law it has its own means; but it can call on the civil power to enforce its judgments. This was the condition of Christian states, such as France, England, Scandinavia, which never came into the Holy Roman Empire.

Lastly Christendom should mean the union of all Christian states under one temporal head, governed in all its interior relations by principles and laws essentially Christian, directed to the more perfect functioning of Christianity, to the spread of the Faith through all the world. It should mean, in brief, the complete organization of Christ's Kingdom, not in the spiritual order only, but also in the temporal, since both are essential to mortal men and to their mutual relations in this world.

In it there would be the two authorities, side by side; Christ's immediate representative, His Vicar upon earth, with powers extending beyond the bounds of time and space

to heaven itself,¹⁴⁰ supreme, as the spiritual order must be supreme; the Emperor, Christ's Lieutenant in the temporal order, whom all Christian princes should reverence and obey.¹⁴¹ In this Christendom pontifical authority and imperial, would not be two, but one, complementing, not rivalling each other. One authority from one divine source, reaching through different but coordinate relations, to different but coordinated terms; which blend into one, the universal good, the term of all social action, as the authority, diverse in its function, is one in its source. Christendom so organized would be the perennial exhibition of the two great commandments of charity, that of the love of God, and that of the love of our neighbor. For these are not two distinct precepts, but one expressing the obligation in the creature to love the Creator. Yet because the Creator may be reached in love directly in Himself, and indirectly through His creatures whom He loves, the law is twofold in its expression, corresponding

¹⁴⁰ Matt. xvi, 18, 19.

¹⁴¹ Rom. xiii, 4; 1 Peter, ii, 13.

to these two relations. Not otherwise in subjection to the Vicar of Christ would such a Christendom exhibit immediate service of God in the spiritual order; in subjection to the Emperor the same service would be shown, but mediate through the temporal order.

This was the Christendom designed by St. Leo III. This was the Christendom accepted by Charlemagne. This was the Christendom corrupted and destroyed by the malice of his successors. What it would have accomplished, had human frailty permitted it to develop to its perfection, we cannot conceive. It was no human contrivance. It was part of God's providence for mankind, inspired by Him with a real will for its success; but like all the means employed by God for our salvation, conditioned on its acceptance by man, who was free to reject it. From it we may draw the answer to be made to those who, against the Catholic doctrine of Christ's Kingdom, of its universality reaching out to all nations, of its mission to the whole world, object the apparent disproportion between the

design and its results. Hardly, they tell us, was the Empire established to be the instrument of the upbuilding of Christ's Kingdom, than the preparation for the Iron Age began, that calamitous tenth century, the scandal of the Papacy and of the Church. All know that the so-called history of that time contains much exaggeration. Those most devoted to the Kingdom of Christ admit scandals, many and grave. They do so cheerfully; for they recognize their origin. The serious student of history does not fail to recognize at certain periods of the world a very special diabolical activity. The signs are too clear to be misinterpreted. But never was the evidence clearer of the direct warfare of the perpetual enemy against the Kingdom of Christ, than during the period of Tusculan and Crescentian domination in Rome. We therefore see in it, not the failure of the Kingdom, not even its weakening, but the clear demonstration of its immortal strength. Only the power of Christ could meet such evils and survive. Moreover this too must be noticed. Whatever happened in Rome, had no effect on the

faith of Christendom. Whatever his personal defects might be, the Sovereign Pontiff was the Vicar of Christ, to whom the Christian looked with reverence. Nor did scandal quench the supernatural life. The tenth century saw the rise of Cluny. It was the age of St. Henry and St. Stephen; of the spread of religion in Germany and of the conversion of Hungary. It witnessed the christianizing of the faithful Normans. Even in Rome itself it prepared for the great work of reform the immortal St. Gregory VII.

Nevertheless we may say, that through the fault of man, the whole supernatural order from the beginning, appears at first sight—we may say it without irreverence—a sort of patchwork. God has in nothing demonstrated His wisdom more clearly, than in the constant drawing of good out of evil, that makes up the chief course of His providence. Had Adam not sinned, what would have been the results for men? Had the Jews not rejected Christ; had they received the preaching of the Apostles; had the emperors after Constantine given themselves with simplicity to

the Kingdom of Christ; had the schism never been planned and consummated; had the successors of Charlemagne been faithful to the mission he accepted; had the Crusades been carried out in the pious spirit that conceived them; had Francis I. united his power with the Emperor's to stop the Protestant revolt in its beginning; had the Catholic and schismatic sovereigns, instead of uniting against Pius IX. to impede the Vatican Council, joined with him to promote it; the history of Christ's Kingdom would have been far different, and the world at large would have been far happier. But at each of these great crises the failure of man frustrated the merciful designs of God. Had the Kingdom not been divinely immortal, it would long ago have perished; for no merely human institution could have survived such shocks, nor even a single one of them. We compare the Church to a ship holding its course, beset with rocks and shoals, through a succession of tempests. The figure is no commonplace, such as is applied to an ordinary state. It contains no hyperbole. It is a plain and most apt illustration of an

unexaggerated fact. Only the divine Hand could have guided it during the past. Only the divine Wisdom is equal to the emergencies of the future. It is no little thing to see in this the demonstration of the divine origin, of the supernatural character of the Catholic Church; to admire and adore the King ever-present to govern His Kingdom, not, as do the wisest of earthly monarchs, by foreseeing perils and avoiding them, but by meeting the perils foreseen, and from them drawing a renewed security for the present, a renewed vigor for the future. Nevertheless, all our faith in divine Wisdom and Power, all our conformity to the wonders of Providence, do not forbid a sigh over what we may be allowed to call the original plan of the Kingdom, over what at every crisis it might have become but for human blindness: they rather justify our pious regret.

This has been a digression. Let us return to our subject. Christendom is, as we have seen, the extent of human society permeated with, dominated and actuated by Christian principles. Comparing it with pagan society,

we notice in the latter a defect of organization. We see absolute authority wielded by the despot for his own ends, and the subject people to be disposed of according to his pleasure, which is for them the inexorable law. One may object that this seems an exaggeration. The Roman Empire was a model of organization. In the first place we answer that the Roman Empire was unique. Christian philosophy of history has always recognized its special place in divine providence. Take the other great empires, and notice that they were but temporary extrinsic aggregations of conquered nations, from which tribute and service were to be obtained. For this, satraps, governors were sent out by the sovereign, who, if they collected revenue for him, were eager to enrich themselves. From such oppression the Roman Empire was not exempt. Again, that the will of the prince is the source of law was from the birth of the Empire a Roman maxim. It is enshrined in the Justinian Code, and the Eastern Empire clung to it to the end. Yet we admit that among all the pagan empires the Roman stood alone. It

had an organization found in no other. But it was exclusively the organization of authority making its hold upon the subject people firmer and more lasting. It was not the organization of society as a whole.

The intimate organization by which minor societies were compacted together in the supreme society, in an orderly subordination of the less to the greater, until from the individual the sovereign was reached, exhibits what, to the modern mind, seems an intricacy of manors, manorial courts, parochial organization, feudal organization, of the organization of the hundred and the county, of civic organization in guilds, trades, boroughs, cities, with their charters and privileges and traditional rights, all leading up to the supreme authority, royal in the King, ecclesiastical in Primate, Legate and Supreme Pontiff. Yet it made for liberty, as the pagan lack of organization made for tyranny. It had its root in the free tribal customs of the barbarian invaders which were nothing else than primary applications of the natural law. But the supernatural activity of the Kingdom of

Christ, taking to itself the invaders, purified and perfected their customs, till from the wild root arose the stately tree, the Christian state of the ages of faith.

For the state in the ages of faith was internally, essentially Christian, not merely so denominated, because its members were Christian. As the pagan state was in its tyranny, its lawlessness, its injustice, its looseness of cohesion, the kingdom of satan, essential disorder, corrupting the social relations of mankind; so the Christian state with its safeguards against tyranny, its law, its justice, its compactness of organization, was the Kingdom of Christ, essential order, perfecting social relations and with a perfection no unaided human intelligence could have designed, no unaided human effort could have attained. This may seem incredible to those who have the popular notions of what modern arrogance calls the dark ages. We cannot delay to go into a formal apology for Christian society as it existed in the ages of faith. The subject is worthy of study under a competent guide; and we merely say that those

who undertake the study seriously will find that from the Reformation no period has been more grossly calumniated by those who knew the truth, none more completely misunderstood by those who innocently accept as history the mendacious exaggerations and deliberate misrepresentations of a relentless hostility.

Of the essential difference between the old order and the new, drawn from their intimate relations, of the former with the kingdom of satan, of the latter with the Kingdom of Christ, the evidence is clear. Pagan social relations were bound up with idolatry. Nevertheless this added no dignity to them. Sovereigns would pretend to be of the race of some god to elevate themselves, to ensure their dynasty; not to give dignity to the state of which they were the chiefs. Christian social relations were elevated by their bond with the Kingdom of Christ. Anciently, only in Israel were Kings anointed and crowned by the higher spiritual power, because Israel alone knew the true God, alone understood that the people were the people of God, and that to rule them as such, the king had his

authority from God. "He chose His servant David, and took him from the flocks of sheep to feed Jacob His servant and Israel His inheritance".¹⁴² The solemnity of the act may be learned from the detailed account of the anointing and crowning of Solomon.¹⁴³ But once the Kingdom of Christ was established; once its relation to all human society began to be understood; once men grasped the consequent dignity of the least in civil society, coming from his membership in the Kingdom of Christ where all are kings, and kings are subjects; "where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free, but Christ is all and in all";¹⁴⁴ the idea of the king put by God to rule His people revived. Even into the Eastern Empire, notwithstanding its taint of pagan social principles, the practice of consecration and coronation made its way gradually. It appeared also here and there in Western Europe. But with the inaugura-

¹⁴² Ps. lxxvii, 70, 71.

¹⁴³ 3 Kings i, 38-40.

¹⁴⁴ Col. iii, 11.

tion of the real Christian state in the person of Charlemagne the coronation and anointing became so essential, not only in the Empire but in every great kingdom, that until it had taken place, the king was not conceived to have the fullness of his dignity and authority. On the other hand, once conferred, it made his title indefeasible.

So St. Jeanne d'Arc was commissioned from heaven to bring the Dauphin to his coronation in Rheims, without which there could be no resisting the English invasion. So too against the House of York, alleging the initial defect of the Lancastrian title, Henry VI urged his own, his father's and his grandfather's coronation, and the oaths of fealty entailed thereby.

Thus consecrated the king became by a special promise, made and received, the protector of Christ's Kingdom. As such he built and endowed churches and monasteries for the divine service. The doing so was not always the result of personal piety. St. Henry was not the only emperor, nor St. Louis and St. Stephen the only continental sovereigns

remembered for their religious foundations. Henry I. and Henry II. were as active in England as St. Edward and Henry VI. That Christ the King should receive by day and night his constant service of praise; that in the Holy Mass should be renewed on ten thousand altars the Sacrifice of Calvary, that king, noble, knight, burgher, yeoman, peasant, should take the opportunity to kneel before Him, doing homage as a liegeman to his lord; that in the Holy Sacrament Christ should dwell among His people, sanctifying the land with His presence; these were ideas not so much expressive of personal piety, as bound up with the national life. They may seem strange to some, so foreign are they to modern notions. But we must remember that the modern idea is but four hundred years old, an episode, let us hope, in the long history of the Kingdom of Christ. That of the ages of faith was the logical perfection of the unbroken Christian tradition of fifteen centuries. How far the world has departed from this authentic Christianity, a single example will declare. There was then no sovereign how-

ever powerful, however wicked in his private life and public conduct, who did not fear the last chastisement in the hands of Christ's Vicar, the interdict, by which all divine offices, all public administration of the sacraments were suspended, excepting only those necessary for the dying. Ever since Luther's revolt against Christ the King we see the tables turned. Many have been and are still busy in trying to bring about a perpetual interdict on the part of the civil power against the Church, so as to make impossible the exercise of the ministry instituted by Christ and imposed by Him as a perpetual obligation. Since the Revolution of the eighteenth century the movement becomes daily more powerful and more universal.

In the courts of justice, ecclesiastical law had its place and its rights. Sovereigns and judges did not always like it. The long contest over the investitures, the difficulties of Plantagenet Kings with the Archbishops of Canterbury, the struggle in France over regalia, are in the eyes of the modern historian nothing but conclusive evidence of ecclesias-

tical arrogance, of usurpation encroaching upon the essential rights of the civil power. The fact was just the contrary. The Church, as the Kingdom of Christ, had its definite place in the body politic; and the civil power was anxious to circumscribe it within narrower limits. As the Kingdom of Christ, it was of a higher order than any civil power, royal or imperial. This the universal Christian conscience recognized. It happened, no doubt, through human frailty, that those who held the spiritual power were sometimes intemperate in its exercise. But whatever fault there was, did not appear among ecclesiastics only. We hear today continually of arrogant churchmen, the implication being that the temporal sovereigns were like lambs. There were also violent and aggressive emperors and kings; far more in number, and the less excusable, since, whatever accidental grievances they might have had, they were as regards the main issue essentially in the wrong. The churchman, on the contrary, however he abused his power, was essentially in the right.

But this must never be lost sight of. What-

ever the frailty of men, and their consequent faults and errors, they never forgot that they were in Christendom; that Christ reigned among them as King, even in their temporal realms; that the Church with its hierarchy, its churches, monasteries, confraternities, shrines, pilgrimages, was part and parcel of their life, political as well as personal; that they were servants of Christ, to serve whom was to reign.

CHAPTER VIII

THE SOCIAL LIFE OF CHRISTENDOM

The reconstruction of the social life of a by-gone age, is a favorite task of modern research. From excavations, bas-reliefs, pictures, household utensils, are conjectured the manners and customs of those who lived in the excavated dwellings, who carved the bas-reliefs, who painted the pictures, who were reproduced by sculptor or painter, who used the utensils. The conjectures are sufficiently correct; more so, no doubt, than will be those of a future age regarding the world of today. We may presume that the men and women of a time long past, were more natural, more direct; that their uses of things were more obvious. Nevertheless one may doubt very legitimately whether all the restorations and reconstructions are strictly objective; whether

sufficient things remain to be put together in relations unmistakable; or whether much be not due to preconceived notions, which the remains are made to serve. One meets, for example, in Du Chaillu's *Viking Age* a reconstruction of Scandinavian social life. It is very interesting until the author's animus against the old chroniclers appears. These are assumed to be prejudiced, because Christian. If they were monks, as was usually the case, they are supposed to view everything from the narrow standpoint of the monastery. Monks would surely hold that visitors, putting churches to profane uses, were clearly marauders. Thus, according to our reconstructor, the noble Northmen were calumniated. The universality of direct testimony, the agreement of documents, the prayers for deliverance from their fury, are not allowed to stand against a theory derived from kitchen-middens, the remains of a couple of ships, some remains of weapons, of armor, of tools, of woven stuffs, of ornaments. Even the authority of their own sagas is minimized. It is a pity that such investigators do not take

a glance at things actually existing. If sea-going craft, tools, carving, ornaments, woven fabrics can prove anything, the Haidahs, who may be called the Northmen of the northwest coast of America, should have been the mildest, the most cultured of tribes. As a fact, living men have personal knowledge of them as the cruelest, fiercest of freebooters, given to human sacrifices as were the old Scandinavians, and even guilty of cannibalism in their rites. The writer remembers from his childhood, what it was to lie in bed and tremble, even in the town of Victoria, as the Haidahs came down the coast.

When the reconstruction of the ages of faith is undertaken by such historians, there is question of more than a personal opinion to be expressed, or of a theory to be supported. An ingrained prejudice, the justification of modern materialism, dominates the investigator. Even Catholics are affected by it. For the ordinary man and woman ignorant of the vigor supernatural life can use in even the material business of human society, the ages of faith were dark ages, ages of ignorance

and superstition, of social degradation, of poverty, of tyranny on the part of nobles, of slavery in the people, of unblushing priestcraft and blind credulity. The medieval romance, once so popular, was built upon these notions, and a medieval society was invented that pleased the modern reader, rewarded the author and publisher, but would never have been recognized as the world in which he had lived, by any man of the middle age, could he have been brought back to hear it.

To give an account of the secular order during the ages of faith, of the culture, learning, harmony of class with class, popular freedom, wealth, not concentrated but well distributed, of the comfort in the family life of even laborers, is outside the scope of this book. Moreover, others have done the work so well, that to do it over again would be invidious. Such popular writers as Cobbett, Maitland, Janssen, Green, Walsh are accessible to all. We shall confine ourselves to the place held among the people by the Kingdom of Christ; to their idea of service permeating

their whole lives, on which the absurd accusation of superstition is founded.

Let us begin with the Sign of the Cross, now an object of horror to the hundreds of millions who should be Christians. Tertullian tells us that in his day Christians began every action with it; and everything indicates that the practice was not lost in the ages of faith. Indeed it could not have been lost. It is the outward sign of the subject of Christ in His Kingdom. This idea the Protestant Episcopalian denomination retains, though vaguely; its idea corresponding to its very imperfect concept of the Kingdom of Christ. In its baptismal rite the minister is directed to sign the infant with the sign of the Cross in receiving it into the congregation of Christ's flock, as a token that hereafter it will fight bravely against sin, and be a faithful soldier and servant of Christ to its life's end. Here, of course, is the usual jumbling of terms characteristic of Episcopalianism; the mixing of a radical Protestantism—in this case Zwinglian—with tatters of Catholic practice. Yet imperfect as is the expression, the use of the sign

of the Cross stirs the puritanic mind to fury, because of its necessary implication of a visible Kingdom of Christ on earth. Yet this Kingdom is a certain fact if God be true. "If I be lifted up (on the Cross) said our Lord, I shall draw all things to myself".¹⁴⁵ "In this Sign of the Holy Cross conquer" was the word to Constantine. He accepted it, knowing that it meant the subjection of Cæsar's empire to the Kingdom of Christ. "The Cross is the standard of the King. It proclaims to the world the fulfilment of David's prophecy "God has reigned from the wood' ".¹⁴⁶ So sings the Church in Holy Week.¹⁴⁷

Since such is the sign of the Cross, and all Christians belong to Christ's Kingdom, it was seen everywhere in Christendom, Christ's Kingdom here on earth. It was on the king's crown, and on the knight's breast. The very sword-hilt was a cross. It not only rose eminent above the church, and dominated the altars within, but by the roadside also and in

¹⁴⁵ John xii, 32.

¹⁴⁶ Ps. xcv, 10. An old reading received by St. Augustine.

¹⁴⁷ Hymn. *Vexilla Regis*.

the market place it proclaimed the universal dominion of the King. It was the first thing taught the Christian child. With it all rose from sleep, and lay down to rest. It began and ended every prayer. There was no benediction without it. It accompanied the blessing of the parent who signed the child with the Holy Cross, as well as that of bishop and pastor, whether given in the public pomp of ceremonial worship, or in the privacy of the confessional, or in the ordinary greetings of social life. Before eating or drinking Christians signed themselves with the Cross. On beginning a journey or any other business, they consecrated it to the King with His holy sign. So Henry of Hereford, in challenging the crown he had compelled his cousin to abdicate, whatever his conscience was in the matter, dared not seize it like one of the heathen—hardly could he have attained it thus—but claimed it as a Christian, a subject of Christ, making a solemn sign of the Cross. Could one of that strange time return to earth today he would need nothing beyond the world's carelessness of the Cross to be sure that

Christendom was perishing, and heathendom returning to usurp its place.

It is remarkable that during those times there was no little legislation regarding confession, the work allowed on holy days, and Holy Communion; while of legislation regarding the obligation of hearing Mass hardly a trace is to be found. Some see in the former fact a sign of tepidity. No doubt there is much to be urged from that point of view, especially as tepidity in practice is not inconsistent with a very strong faith. Nevertheless this must be always remembered, that Holy Communion is the food of the soul, and its use depends, not indeed exclusively, yet in great measure, upon the need of souls. In times of persecution daily Communion was often morally necessary for the faithful; and so they carried home with them, Sacred Hosts, which had been consecrated during the Mass they were able to hear, perhaps, at irregular intervals. Frequent, even daily Communion is recommended earnestly today, not because of our fervor and our strength, but because our charity grows cold. It is necessary to mark

off the Kingdom of Christ from the kingdom of the world in revolt against the Kingdom of Christ. The Christian must stand firmly by the one against the other, in thorough loyalty to the King. But in the ages of faith no such dangers or difficulties existed. People lived in the atmosphere of faith. The Kingdom of Christ and Christ reigning in the midst of it, was so real to them, that at the sound of the sacring bell they turned into the church to pay their homage with bended knees and outstretched hands, as spontaneously as they bared the head to their temporal lord as he passed them in the way. When they met the King carried to the sick, they could not but turn and follow. In the triumphal procession of Corpus Christi, when He made His royal progress through the land, they marched in their confraternities and guilds with banners displayed, or knelt in the way as He passed, to receive His blessing. Their trade guilds were part of the body politic. But they were also in the Kingdom of Christ. They had their officers who governed them according to the laws of the trade. But there

was a higher law to which associated tradesmen were subject of necessity; and so on the great festival of the trade's patron saint, on that of the particular patron of the guild, the officers, robed according to each one's degree, would lead the members in solemn state to pay service to the supreme King in the church, not unfrequently their own, built by them and maintained splendidly at their cost.

As for the monastic life, it was and still is an integral element in the social organization of Christ's Kingdom. If we consider the old pagan religion, we find its principal function the propitiating of the gods. It was necessary to keep the favor of those who might become hostile: it was still more necessary to win back those who were beginning to show themselves unfavorable. To gain those who were the special protectors of another nation could hardly be expected. Nevertheless, with such a nation overcome, its national gods could be conquered; and then the proper thing would be to soothe their wounded feelings, by associating them with the victor gods as divinities of the empire extended by the con-

quest of their worshippers. From the very nature of the false gods this was the obvious nature of their religion. "All the gods of the gentiles are devils",¹⁴⁸ malicious, able, because of their power obtained through man's fall, to dispose things according to their worshippers' desire, yet more ready to harm than to benefit, and governed always by the first principle of diabolic activity, to injure the Creator in His creature, by drawing man, and with him the irrational creation, from the service of God.

But besides this, there was on man's part a very particular reason for the propitiatory nature of all religion before the coming of the Redeemer and the establishing of His Kingdom. We find, indeed, the chief function of the Jewish worship to have been the propitiation of an offended God. You are my people. Nevertheless should the blood of the paschal lamb be not upon your doorposts, that will avail you nothing. Your firstborn, equally with the firstborn of your

¹⁴⁸ Ps. xcv, 5; cv, 37.

neighbor the Egyptian will die.¹⁴⁹ You are my people. I give you the meat you crave. But while it is yet between your teeth my anger will fall upon you, and your chief men shall perish in thousands by the plague.¹⁵⁰ You are my people. I will bring back to you the Ark of my Covenant from Philistia in signs and wonders. But because in your joy you will look into it, seventy of your princes and fifty thousand of the people shall die under my hand.¹⁵¹ Nay more. You are my people. You will go down to Gabaa with joy to bring my Ark from the house of Abinadab, where it has remained for years since that slaughter, and David my servant shall lead the way with all manner of music. Yet in the midst of your gladness Oza shall drop dead, because he will touch the sacred thing to steady it in its danger of falling.¹⁵² But why multiply examples? The whole law of Sinai speaks satisfaction for sin, propitiation of an offended

¹⁴⁹ Exod. xii, 7, 12, 13.

¹⁵⁰ Num. xi, 18-20, 30-33.

¹⁵¹ 1 Kings vi, 19.

¹⁵² 2 Kings vi, 6-8.

God; not only by the offender, but on occasion by even the children of his children's children "I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me".¹⁵³

The world had to be maintained in the continual remembrance of what could be so easily forgotten, that it was dead utterly in the sin of Adam, and was not to be restored to life but by the propitiation of the future Redeemer. Hence the numerous propitiations of the law, inefficacious in themselves even for a satisfaction, legal only and ceremonial; of value only as typical of the perfect propitiation and the interior restoration to come. This true sense of constant propitiation idolatry had perverted into a worship thirsting for blood, ignorant of pure mercy. The words of the God of Israel added to those just quoted: "And showing mercy unto thousands, to them that love me and keep my commandments," give an element of the Mosaic law as essential as that of propitiation, consti-

¹⁵³ Exod. xx, 5.

tuting the full difference between the worship of the true God and the worship of devils.

The notion of propitiation, found in all religions, came from the universal fall of man in the sin of Adam. The certain guarantee of reconciliation, distinguishing the true faith of Israel from the false worship of the nations, came from the promise of the Redeemer preserved in its purity by God's people, not utterly lost among idolaters, however much the usurping demons strove to blot out its memory. The worship of Israel, therefore, may be summed up as the hope of the future amidst the present darkness; the testimony to Christ's Kingdom yet to come against the kingdom of satan enslaving mankind. As St. Paul explains so beautifully in the Epistle to the Romans, and that to the Hebrews, it was but typical of future realities, "the shadow," so he puts it to the Colossians, "of the things to come".¹⁵⁴ Hence, as the propitiation remained unaccomplished until the Redeemer hung lifeless on Calvary, a propitiation anticipated, but not yet actuated; decreed by God,

¹⁵⁴ Col. ii, 17.

therefore really efficacious, but not yet executed on earth; foreseen by all the prophets, not yet existing among men, the looking for it in sacrifice and oblation was the chief ministry of the priesthood of Aaron.

Once what was perfect had come, what was imperfect passed away.¹⁵⁵ Was then, the perfect consummation to be the vanishing of the visible Kingdom of God with the overthrow of satan's visible usurpation? In a visible world inhabited by men in necessary visible relations with one another, was every relation with God to be without outward sign? Were men to use God's world in common without any common social bond ordaining that use, and the worship of the common benefactor of all? Was the natural Kingdom of Creation to remain, and the supernatural Kingdom of Grace to be unknown? Was the visible Kingdom of the Redeemer to be reckoned an imperfection? Was the more perfect day in which God was to be worshipped in spirit and in truth,¹⁵⁶ to see amongst His visible creatures

¹⁵⁵ 1 Cor. xiii, 10.

¹⁵⁶ John iv, 24.

no sign of His royalty? God is a spirit, and therefore He must be worshipped in no slavish subjection to the letter of the Mosaic law. Well and good. What was necessary in the dark time, when the whole earth served idols and God was adored only in the nation of His choice; when, as we have said, and as St. Paul told the Athenians, gentile worship was made to consist in a superstitious endeavor to propitiate with temple and altar powers, even unknown, that otherwise might prove hostile,¹⁵⁷ was no longer called for when His name had become great among the nations from the rising to the setting sun.¹⁵⁸ But from this to the substitution of the single idea of vicarious atonement for the visible society of God's people, is a step long and unwarranted. Kingdom was to follow kingdom; the true to replace the false; the Kingdom of Christ, to be established on the ruins of the kingdom of the devil. "When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger

¹⁵⁷ Acts xvii, 22 ff.

¹⁵⁸ Malach. i, 11.

than he come upon him and overcome him, he will take away all his armor wherein he trusted and will distribute his spoils." ¹⁵⁹ Notice, he will not *destroy*, but *distribute* in a purer and nobler court. But why labor in demonstrating what experience has established? The theory of the invisible spiritual Church, unknown until the Reformation, was then put on trial. Its result is now evident, the loss of Christ.

There must be, then, the Kingdom of Christ visible, tangible, with its organization, its authority, its law. All Christians are subjects of the King in His Kingdom. They owe Him visible, exterior service. Not only the interior will, but in obedience to it the exterior faculties must pay the homage of the redeemed creature to the Creator and Redeemer. What that service should be, we must now enquire, and how the monastic life enters into it.

"God, who made the world and all things therein, He, being Lord of heaven and earth, dwelleth not in temples made with hands;

¹⁵⁹ Luke xi, 21, 22.

neither is He served with men's hands, as though He needed anything, seeing it is He who giveth to all life and breath and all things".¹⁶⁰ Here St. Paul puts before the Athenians the essential elements of the false pagan worship. In the first place they had no idea of God the Creator. Their gods were all creatures, the offspring by generation of others. Even Zeus himself, the father of so many gods and demigods, was, with Poseidon and Hera and Hades, begotten by Chronos, the son of Uranus, divinities vaster, less human, less defined, indicating a lost revelation of the Supreme Creator, but in the popular mind diabolical in their deeds and manners, indicating no less surely the corruption of the Fall and the devilish origins of pagan worship. As creatures, the later Olympian divinities had their dwellings on earth. To the idolater, the image was possessed by the god, the temple was his real dwelling. Horace asked:

"Quid dedicatum poscit Apollinem
Vates?" ¹⁶¹

¹⁶⁰ Acts xvii, 24, 25.

¹⁶¹ I, xxxi, 1.

“What does the poet ask of (*the idol*)
Apollo on the day of its consecration?”

not by any metonymy, but in the strictest literalness of the words. And in the same literal sense Virgil makes Carthage Juno's favorite seat, preferred even to the great temple in Samos, her fabled birthplace:

“Hic illius arma,
Hic currus fuit.” ¹⁶²

“Here her arms, here was her chariot”

While Venus held the same relation to Paphos:

“Ipsa Paphum sublimis abit, sedesque revisit
Laeta suas.” ¹⁶³

“She departs high in air for Paphos, and returns happy to her abode (i.e. *temple*)

Macaulay, who, perhaps, grasped the pagan spirit better than the Christian, represents Castor and Pollux answering Aulus Posthumius:

¹⁶² Aenid, i, 16.

¹⁶³ Ibid. 415.

“By many names men call us;
In many lands we dwell.
Well Samothracia knows us,
Cyrene knows us well.
Our house is gay Tarentum
Is hung each morn with flowers;
High o’er the masts of Syracuse
Our marble portal towers;
But by the proud Eurotas
Is our dear native home.” ¹⁶⁴

Lastly to gratify their passions, or to show their inborn hostility, or merely to exert their power the false gods compel the sacrifice even of what is dearest to men. So the shade of Achilles demanded Polyxena’s life with Hecuba powerless to save her. So Diana required from Agamemnon the blood of Iphigenia. If, as some pretend, she spared the victim, it was only for a more horrid fate, to make her priestess of the Tauric temple; her function, to immolate all strangers coming to the land. So too Fortune exacted from Polycrates his signet-ring as the price of continued

¹⁶⁴ Lays. Regillus, xxxiv.

prosperity, and then, rejecting it, brought him to ruin. The classic page is filled with such stories revealing the true character of the objects of pagan idolatry. "All the gods of the nation are devils".¹⁶⁵

Against this false worship St. Paul proclaimed the nature of the service to be given to Christ the King. The Psalmist sums it up tersely and beautifully: "I have said to the Lord, Thou art my God, for Thou hast no need of my goods".¹⁶⁶ Our service is determined by our relation of creatures redeemed. Brought out of nothing into being, from darkness to light, we must confess openly these essential ties to the Incarnate Word. We must *adore*. Again, we must show a fitting sense of the goodness and mercy of which we are the objects. We must *praise*. We must, moreover, spread abroad our praise, that all may hear from us, and that we may hear from all, "the mercies of the Lord and His wonderful works to the children of men".¹⁶⁷

¹⁶⁵ Ps. xcv, 5.

¹⁶⁶ Ps. xv, 2.

¹⁶⁷ Ps. cvi, 8.

We must *glorify*. Moreover, this is not merely a private obligation. It is a social one. It is the essential function of the Kingdom of Christ triumphant in heaven. It must be the essential function of the Kingdom militant on earth; for, though separated by space and time, the two are but one universal Kingdom of Christ. The perfect service of heaven will show us what Christ has instituted on earth. Let us grant a moment to its contemplation.

St. John gives us a glimpse of it. He sees in vision the throne of the Lamb, and round the throne the four living creatures and the four and twenty ancients; and enclosing them the great ring of thousands of thousands of angels, and beyond these all other creatures in heaven, on earth, under the earth, and in the sea. The living creatures and the ancients had golden harps and offered in golden vials the sweet odors of the prayers of the saints. They began the hymn of praise to the Lamb who in His blood had established them in His Kingdom. As they fell on their faces the circle of angels took up the strain, and

from these it passed to all other creatures, who, each in his place in heaven, on earth, in the sea, sang in brief compendium the song coming from those round about the throne, "To Him that sitteth on the throne and to the Lamb benediction, and honor, and glory and power, forever and ever".¹⁶⁸

It is unnecessary to explain the many opinions of commentators upon the details of this vision. All agree that it exhibits the supreme worship paid Our Lord Jesus Christ in His Kingdom. All agree that the four living creatures are the four Evangelists chosen by Christ to transmit to men the word of life. All agree in general that the four-and-twenty ancients represent the hierarchy, whether celestial, or terrestrial, or both; namely, what on earth is terrestrial, clothed in heaven with the celestial form. In any case they have what is analogous to authority, standing between the Lamb supreme, and the multitude no man can number redeemed by His blood. It is their function to lead the everlasting hymn of praise which they receive from the

¹⁶⁸ Apoc. v, 6-14.

voices proceeding amid lightnings and thunders from the throne.¹⁶⁹ The angels of the outer circle represent the multitude of inferior sacred ministers specially consecrated to their ministry, to whom the hierarchy communicate the form of service, which they themselves have received; and lastly in heaven on earth, by land and sea, there is the multitude, lay men and lay women sharing according to their own place and degree and manner in the ampler and more persistent service of the ministers of the Church.

Here, then, we have the reason of the monastic life held in such honor during the ages of faith. It is an essential corollary of the Kingdom, of which the chief social function is the worship of the King. This worship is twofold; the continual offering of the sacrifice of propitiation and the service of perpetual praise. In heaven Christ reigns the Lamb, as it were slain, that is, the Victim of Calvary, who entering within the veil with His Own atoning blood, both victim and priest¹⁷⁰ not

¹⁶⁹ Apoc. iv, 5.

¹⁷⁰ Heb. ix, 11, 12.

only created His Kingdom by its power, but also recreated those over whom He should reign. On earth too Christ reigns in His Kingdom, the Lamb, as it were, slain; for its central action is the Holy Sacrifice of the Mass. Here Christ Himself, the High Priest, who entering Heaven united in Himself once for all the function of both priest and victim, now places Himself in that sacrificial state on every altar, at once the Sacrifice of Propitiation for our sins, and the King to receive our adoration. He is on every altar throughout the world: the service of adoration must be world-wide. It must be social not merely personal. Christendom must worship, not merely Christians. It must be perpetual. Imitating, as far as human frailty could, the unceasing worship of heaven,¹⁷¹ it became a service, called by a name than which no sweeter could be devised, the *Laus Perennis*, the Praise recurring with the Rolling Years; and like that heavenly service, it received from the King through His representatives on earth its set form, the marvellous

¹⁷¹ Apoc. iv, 8.

liturgical worship of the Divine Office. And so, through all the ages of faith from cathedral, and minster, and collegiate church, and from the humbler convents of men and women, scattered abundantly over all the land, went up to Christ the King, by day and night, the official, social worship of His Kingdom. No sound was sweeter in the Christian ear, than that which, blending with the bustle of the day, or dividing the stillness of the night, proclaimed that *the business par excellence* of man was being carried on in unfailing obedience to the highest, noblest, best of laws. And every Christian was eager to share in the work; for there was no Christian who did not know his King, and recognize his honorable obligation of service. The least could enter the church and standing attentive, make the worship his own. The greatest could do what was done with generous hand, multiply the monastic centres of praise throughout the world. And note well, that it was not the weakminded, the sentimental, who were the men of faith; for monastery building was a work of faith, not of superstition. The typi-

cal founder of abbeys for us English-speaking people was that mightiest of kings, William the Conqueror.

Worship, as distinguished from propitiation, is the chief human function in Christ's Kingdom. This does not mean that in it propitiation has no place. On the contrary, so long as this world lasts propitiation will be necessary. But the necessity arises, not as in old pagan ideas, from a malevolence in the god, but from the shortcomings and sins of men. We can propitiate God for our sins, not through any power in ourselves or in the creatures we offer Him, but because He wills to be propitiable, and has made Himself the sacrifice of propitiation. This continual work of propitiation the Church tells us is not only the effect of omnipotence, but is also its greatest effect. "O God, who dost manifest thine omnipotence most of all in forgiving and showing pity, multiply upon us thy mercy".¹⁷² In the Kingdom of Christ forgiveness of sin is no mere imputation of Christ's justice, no simple closing, as it were,

¹⁷² Collect, x Sunday after Pent.

of the Divine eyes. It is a regeneration, a new creation. All the omnipotence of the Three Persons of the Adorable Trinity is called for. Man is forgiven, because God has sworn by Himself to forgive. "As I live, saith the Lord God, I desire not the death of the wicked; but that the wicked turn from his way and live".¹⁷³

Propitiation, then, is first the work of Jesus Christ. It is the work of the King for His people, as adoration is the work of the people for their King. Nevertheless, this is to be taken in no exclusive sense. There is no adoration but in spirit, animated by the Spirit, that vivifies the Kingdom. There is no propitiation in which the sinner moved by the Spirit does not do his part. Moreover, both works have their social character. To renounce sin, to grieve for the past, to resolve for the future, these are personal obligations, resting on the sinner himself. To win grace by imitating Christ in corporal austerities, this may be social. Constrained by the charity of Christ the saint may win grace for the living

¹⁷³ Ezech. xxxiii, 11.

sinner, he may satisfy the debt of the sinner departing this life in grace. This winning of souls for their King was the crown of the monastic service of penitential praise.

Such was the ideal human life of the ages of faith. No human intellect conceived it. It was the necessary corollary of the nature of Christ's royalty, as conceived in the Divine Mind. But the human intellect raised to the supernatural state by sanctifying grace, endowed with the virtues of faith, hope and charity, enlightened with actual grace could accept its supreme excellence, and the human will, moved by grace, could embrace it. So multitudes filled the monasteries to serve the King, and so to serve their brethren both in Church and state.

"But the corruption of the monasteries was notorious. No wonder the Reformers swept them away".

This would bring up a long question. We may grant much to human frailty, and still be able to say that the corruption was greatly exaggerated. The chief witnesses to it were the men whose interest it was to exaggerate,

the Reformers themselves who coveted the possessions of the monks and hated a way of life that was a rebuke to their own lax morals. In the second place the life in a relaxed monastery was better and purer than the life outside. Not all the monks were evil livers. Indeed the proportion of those whose lives were above reproach from seculars, was beyond all comparison greater than was to be found amongst those that blamed them for not living up to the high perfection of their state. Lastly, the monasteries, inasmuch as their life was supernatural, had within themselves the principle of renovation, as the Catholic Reform proved clearly.

What concerns us here is that where monasticism was preserved, Christ retained His honor amongst men. Where it was extinguished Christ is virtually forgotten. In this latter days we have had the process working out under our eyes. The suppression of monasteries: the decay of Christian faith, the revival of the antichristian power. To name countries would be invidious. Suffice it to say that both hemispheres furnish striking

examples. On the other hand, given any case of the revival of religion favored in the least degree, or even passively permitted, by the secular power, and the re-establishment of monasteries is the first sign of renewal of faith.

CHAPTER IX

THE CORPORAL WORKS OF MERCY

Socialism has seized upon modern men with a grasp that refuses to let go. There are many explanations of its vigor, which belong to economics or even to mechanics. With these we have nothing to do, except to remark in passing that, taken in themselves, they are by no means convincing, depending more upon the necessitating force of external circumstances than upon the invincible power of intrinsic evidence. A workman seems confident that labor is the sole source of wealth. As soon as he finds in himself a wealth-producing something, that neither is labor itself nor labor reductively, he will change his mind. When he marches in procession with hundreds or even thousands of his fellow workmen, he is ready to affirm that labor is the sole bond of stable union in any

society. A regiment of lancers and a few machine-guns will modify that opinion; especially if he who once asserted it so eagerly, has become an employer. Nothing is more changeable than the theories of Socialism, except the Socialist himself.

Yet Socialism remains and is going to remain, unless the unexpected happens. It may drop one theory after another, but the thing itself will remain unshaken. After all, say the Socialists, we are working tentatively only. Plans may prove unworkable, arguments may be refuted: the truth behind them all cannot be upset. There is a truth. The very unworkableness of every socialistic experiment, instead of destroying the system as it would, were there no such truth, makes its existence the more certain, because failure leaves the principle untouched. Yet the same unworkableness shows that the fundamental truth is seen neither clearly nor distinctly. Hence those who would live by it deduce unwarranted conclusions. Those who do not want it can ignore it themselves, and keep others in habitual unconsciousness of it.

This truth, so long buried, today only partially disinterred, is, that no man can be absolute lord and master of even the smallest material thing. God has created all things with a capability of being possessed. He has made man capable of taking possession and of retaining possession. This man does, not like the wild beasts, by physical force, but by the moral force of justice. Yet God has not distributed his creatures, assigning to each its proper owner. "The heaven of heaven is the Lord's; but the earth He has given to the children of men",¹⁷⁴ *collectively*, not *distributively*; so that according to natural law no one can be denied the right to possess: no one can actually possess, unless he fulfills the conditions of natural law, and those determined by civil authority to make evident that the conditions of natural law have been fulfilled.

Nevertheless we may gather from nature, as Suarez observes, that private ownership is according to God's providence, that He guarantees titles legitimately acquired. Hence whatever part civil authority may have had

¹⁷⁴ Ps. cxiii, 16.

in defining these, once they have been perfected, dominion in the external order passes with them, never to be *directly* nullified. Yet nothing of all this can in any way neutralize the right of the lowest or vilest of men. The tramp passing through the fields and orchards, or by the shops that line the streets, has no right, apart from the case of utter need, to any particular thing. Yet he is one of the children of men; and as such he carries untouched by circumstances of character and life, his right to live on and from the earth. It is therefore, clear that whatever may be acquired by way of dominion, comes to each conditioned with this universal right of all mankind.

We said that over private ownership civil authority has no direct jurisdiction. Indirectly it may do much, since its function is to provide in general for the common good. Under certain social conditions, arising, as we shall see, from the decay of Christian ideas, the general care of the poor and the afflicted may devolve upon it; and consequently the right to exact by way of taxation

the means to exercise that care. But it has no right to prescribe for one any almsgiving required by the law of charity. Love belongs to the interior. The civil power can not order one to love; and it can not chastise any lack of love. It can not exact from me the fulfillment of the obligation of charity towards this individual or that; since neither this nor that has an evident title against me. So far, then, as civil society is concerned, my dominion is absolute; and bear in mind that such questions as the right of taxation do not touch dominion directly. The civil power defines, protects, puts the conditions necessary for the valid transfer of titles, but it does not in this confer dominion. In a word, the state does not give me what I possess, subject to certain liens which it creates.

But this is what God does. He does even more. He gives me, provided certain conditions are executed, particular goods for a certain purpose. This is in general, to enable me to attain my last end. In particular, it is to use these goods in the conjunctures of each day, according to His law of charity, in

which is safeguarded the right of all to have their ordinary needs supplied directly or indirectly by the earth which He has given for that purpose to all mankind. Moreover since He has given in trust, He imposes on me the obligation of a strict accounting. Consequently, with regard to God, I am a steward, not an owner. I hold His goods to administer them for the welfare of myself and all with whom I am brought in contact; not to consume them for my own individual gratification. The sense of this fundamental truth and of its serious neglect amongst men today, is the strength of Socialism.

The clear understanding of this truth and of its practical application in social life, made Socialism impossible in the ages of faith. Communism, it is true, appeared from time to time in a sporadic way. But it came as a consequence of some heresy, not as an economic or social system. Never was the sense of private ownership in the natural order keener; never, the sense of stewardship in the supernatural order more compelling. Why this was, can not be a matter of doubt. The

reality and vigor of the Kingdom of Christ with its constant view of God, the beginning and end of all human activity, of the brotherhood of men redeemed by the Precious Blood, of the transitory condition of Christ's Kingdom on earth, which is but the preparation in passing time of the Kingdom eternal in the heavens; all conduced to this clearness of vision, which the revolt against the Kingdom, with the consequent dimming of those truths in men's minds, was too soon to obscure.

The first thing to be noticed in the man of the ages of faith is that in the poor and afflicted he saw Jesus Christ; and the poorer and more afflicted the object, the clearer appeared in him the image of Christ. The final judgment was always close to him. "When the Son of Man shall come in His majesty and all the angels with Him, then shall He sit on the throne of His majesty; and all nations shall be gathered together before Him, and He shall separate them from one another, as the shepherd separates the sheep from the goats, and He shall set the sheep on His right hand, and the goats on His left. Then shall

the King say to them that shall be on His right hand: Come, ye blessed of my Father, possess you the Kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat, I was thirsty, and you gave me to drink; I was a stranger, and you took me in, naked, and you covered me; sick, and you visited me; I was in prison, and you came to me. . . . As long as you did it to one of these my least brethren, you did it to me".¹⁷⁵

This description of the judgment is the explicit declaration of three preceding parables, which deal with the three classes of goods God entrusts to man's care. That of the Steward deals with material goods. With them he must feed the family. Should he convert them to his own purposes, he fails in his trust and falls under judgment. The Virgins' oil is grace: its flame in the lamp, good works for God through our fellows. If the former be neglected, the latter fail; and the culprit comes to judgment. The Talents are the personal qualities and gifts of each man. As

¹⁷⁵ Matt. xxv, 31-40.

man is social their use is necessarily social. They regard the neighbor in a special way, since to turn them to mere personal use is arrogance and pride. Well employed they have their reward: abused they bring man into judgment. Such the doctrine of the parables.

Then laying parables aside, Our Lord in His Regal Office puts before us the judgment in its reality. It is essentially a social act. The King on the throne of His majesty deals with the subjects of His Kingdom, examining into their service as subjects, not merely into their morality, as individuals. And though for obvious reasons the process mentions explicitly the corporal works of mercy only, it does not do so exclusively. Their complements, the spiritual works, are necessarily implied. Though from this passage and from the Sermon on the Mount an argument is often drawn for an undogmatic Christianity of general good-will, none should fail to see that its serious formulating is but a lamentable proof of a willingness to rest on the surface of the Gospel, and of a carelessness of its true meaning, fatuous, in view of the paramount im-

portance for the creature of the Creator's revealed word. For such a mind the supreme judicial process is but a pretty parable of the happiness of Altruism. For us it embraces the whole Christian revelation and doctrine. This is its essential splendor and truth. Christ is King, not figuratively, but really, with a right to all we are and have. He must have an evident title. Hence the process supposes necessarily the Creation, the Fall, the Redemption of man. All are His subjects by the obligation consequent upon Creation and Redemption. They are subject then to a definite law corresponding with the nature of the Kingdom confirming the general duty of natural morality. This law is to use created things to promote the welfare of the Kingdom in our fellow subjects, and to pay them whom the king appoints receivers, the tribute He sees fit to exact. This necessitates the acknowledgment of our dependence on Christ as God for all we have; that we are bound to our fellow subjects, not by mere natural considerations, of common origin, common nature, common needs to be satisfied

by creatures given for the service of all, but in particular, because every Christian is identified with Christ. This identification is much more than a mere external attribution, as when one says, "whatever you do for my friend, I will take as done for myself". It rests on the internal elevation of redeemed and regenerate human nature. Here shines forth all St. Paul's sublime doctrine of Grace, of the Church, at once Christ's Spouse and His Body, of which we are the members as He is the Head, living with His life not with our own natural life. "I live, now not I; but Christ liveth in me. And that I live now in the flesh, I live in the faith of the Son of God, who loved me and delivered Himself for me".¹⁷⁶

This view, so out of harmony with the present day, was a commonplace of the ages of faith. Wherever one turned he saw it a practical principle governing the lives of all. The beggar asked an alms for the love of God, without shame, because he and the person from whom he begged were equally

¹⁷⁶ Galat. ii, 20.

members of Christ. He might meet with refusal; it was not impossible that he would receive a ring or a link of a gold chain. Between these extremes were probabilities innumerable. What was so unlikely to be outside the calculation of ordinary probability, was that he would be scorned or spurned. Should there be nothing to give, the fact would be stated courteously, with the prayer that God would soon supply for the speaker's inability. None need suffer hunger. No one, however poor, would refuse to give something out of his poverty. Every monastery fed not only the poor at the gate, but travelers of whatever degree, and this, not as a favor, but as a duty of Christian charity. Should the wayfarer leave an alms behind him, the monastery's capacity for beneficence was increased; should he not do so, he went on his way with a benediction. The nobles, too, did their part. To give a dole was for the lord a matter of duty; and in many a castle a table was set daily for a fixed number of poor to honor some fact of our Saviour's life. The number might be three in memory of the

Holy Family. The commonest was twelve, the number of the Apostles.

The confraternities for the care of prisoners were found everywhere. Were these to live in bonds, their needs, temporal as well as spiritual, were provided for. Were they to die for their crimes, they were not the less members of Christ's Kingdom. Whatever civil rights they had forfeited, they could not be deprived of the least supernatural right. The brethren's office was to see that from the scaffold on which he satisfied justice the culprit entered upon his inheritance in the heavenly Kingdom, as free with the freedom of Christ, as though he had died the most honored in the land. The sick were served in hospitals by men and women who gave themselves eagerly to serve Christ in His suffering members, and many a one of high place in Church or State came from time to time to pay homage to the King by sharing in the pious labors. These knew no limit. In days when pestilences raged with a violence we cannot conceive, there were religious bound by special vow to spend themselves absolutely

in serving the plague-stricken. Another service which with changed circumstances has ceased, was the redemption of Christians captured by the Moorish pirates infesting the Mediterranean. To this work two great orders consecrated themselves, the Order of Our Lady of Mercy and that of the Holy Trinity. It was a perilous vocation. The Moors of Northern Africa were treacherous. The climate was unhealthy. The moral anguish arising from the disproportion between the numbers clamoring for release, and the money with which release was to be obtained, was intense. But the compelling charity of Christ¹⁷⁷ was greater than the anguish. When money failed the religious would take the captive's place, a hostage in place for the ransom; and to this supreme service of the King, the Order of Our Lady of Mercy was bound by special vow.

Not only was the obligation of charity understood to be the law of the Kingdom of Christ, but its approval by the King as manifested by signs and wonders, was a commonplace. People heard of robbers converted by

¹⁷⁷ 2 Cor. v, 14.

the charity of holy men more eager to rescue their aggressors by giving up their goods, than those were to get possession of them. They heard of Peter Damian who in utter poverty used the coin he found to have a Mass said for his parents, rather than to supply his wants. The children, such as St. Philip Benizi and St. Felix of Valois, who before they could speak found a supernatural joy in almsgiving, were known to all; and it was told how more than one in the same difficulty as St. Elizabeth of Hungary, experienced the same relief, the food they were blamed for giving too lavishly being changed into roses. How frequent was the story of monastery or convent foodless through a charity that, believing all things ¹⁷⁸ had bestowed its last loaf on the poor, found its want supplied wonderfully, sometimes through the ministry of angels. St. John of God, as all know, saw the face of Jesus Christ looking out to him through the countenances of the sick. One of the Giustiniani of Venice was called at night like Samuel, to give shelter to a servant of God, no other than St. Ignatius,

¹⁷⁸ 1 Cor. xiii, 7.

asleep on his doorstep. A ring given by St. Edward to a beggar asking an alms in the name of St. John the Evangelist, was brought back to him by the saint himself. The devil showing St. John the Almoner several coins, and boasting that personating as many times a poor beggar, he had got them from him fraudulently, was brought to confusion and compelled to return the money by the holy man's calm rejoinder: "It makes no difference. What I gave, I gave to God". St. Martin, while yet a catechumen, cut his military cloak in half to clothe a poor mendicant. At night Our Lord appeared to him wearing what had been bestowed, and saying: "With this has Martin the Catechumen clothed me." These and a thousand other similar histories formed the Christian soul to works of mercy in the Kingdom of Christ.

Nothing shows more clearly the difference between modern society, in which the Kingdom of Christ is unrecognized, and the old Christendom of the ages of faith, than their respective ideas on the subject of suffering humanity. Then Christ was suffering in His

members. Every servant of Christ was bound to relieve Him according to His power. In no way could one come into closer contact with the King, or win a higher degree in His favor, than in thus serving Him. The works of mercy were works of religion, the civic functions of the subjects of the Kingdom, not momentary, but lasting; establishing ties uniting member with member, and all with the King forever. Now the whole matter is reduced to economics. It is a function of the State. Almsgiving is looked upon with disapprobation. Mendicancy is made a misdemeanor. People are encouraged to refuse personal charity; and to refer all who seek it to the officer or bureau charged with relieving distress. Poverty becomes a stigma. To receive alms is a humiliation. The word itself must not be used. Assistance, aid, take its place, with the absurd epithets, pecuniary, financial, added to give the appearance of a business transaction, rather than of Christian charity. Beyond the mere physical effect, no good comes to giver or receiver, because in the whole system Christ is forgotten.

One will say that the conditions described have their good side. Public institutions for the poor, the sick, the aged are now carried on, so as to remove the mortifying sense of dependence. This is true. But unfortunately the removal is not effected in the right way. In Christendom the mortification was unknown. Dependence was a natural condition supernaturalized, carrying with it no stigma. In begging alms the poor man but exercised his right as a suffering member of Christ. The giving of the alms was an obligation by the King's strict law. For both giver and receiver the transaction was supernatural, belonging rather to heaven than to earth. It was the Christian realization of the equality of men; of the equality of their rights before the Creator, who had given earth and all it contains to all without exception; of their equality before the Redeemer, who had opened Heaven to all, with the entrance into it conditioned upon the use made of the things of earth, inasmuch as they are found distributed amongst men. The amelioration we see today has no higher source than a general reaction

against the exaggerated individualism which followed the loss of Christian principles with the passing of Christendom. The right of every man to live in and by the world is acknowledged. Who will enforce and protect the right of the weak against the strong? Christendom has perished. Christ the King is unknown. Only the State is left. To it men turn. But the good they justly receive comes to them from a vitiated source. Neither in the giver nor in the receiver is there the thought of God. The giver is a functionary of civil power. He discharges his duty well as does any other. He is considerate in his way as is the policeman or the conductor, or any other engaged in public service. The receiver claims his right, not as God's creature, nor as a citizen of Christ's Kingdom, but as one of the democracy. His claim is admitted. Its justice is recognized. Relief is provided. Sometimes it comes through natural benevolence. Sometimes, from a sense of justice. In some cases utility is the motive. In others, fear of the consequences of neglect. In all one seeks in vain Christ, the King, and the

universal motive He propounds: "Inasmuch as you have done it to one of the least of these my little ones, you have done it unto me."

CHAPTER X

CHRISTENDOM AND ITS KING

We have seen that the first duty of subjects to Christ in His Kingdom is worship; that this worship must be, not private and personal only, but public also and social; and that on this account the monastic and religious life belonged to the integrity of the organization of Christendom. Kings and nobles had their differences with the monks. They did not like to see them powerful. The monastic lands were a grievance, interfering, as the temporal lords thought, with the feudal services due the suzerain, and with many of his rights. But no one, until the Christian idea was weakened, ever looked upon them as useless. Monks were men. Therefore they had their faults. The partisans of the temporal power made the most of these faults. Such as had a ready pen and a sharp wit made them

the subject of satire, just as men have always done and always will do. But the satirist is as frail as the object of his satire. If the latter has his imperfections, the former will not fail to exaggerate and generalize them. The more natural the literary culture, the more direct will be the blows, the grosser will be the exaggerations and the broader, the generalizations. Hyperbole characterized the earlier and more natural satire, as irony and reticence marked the later and more artificial, until we reach the period when, as he said, who was master in the art, one could

“Damn with faint praise, assent with solemn leer,
And, without sneering, teach the rest to sneer.”¹⁷⁹

But whatever was the jealousy of nobles, whatever the satirist's wit, all understood that the monks and nuns had their place in the Christian commonwealth. They discharged a necessary function. This function had called them into existence. It was a function no other could fulfill. Hence it was that, in spite of jealousies, kings and lords were well

¹⁷⁹ Pope, Prologue to Satires.

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pleased to know that this function was well performed in their lands. Philip Augustus of France, on his way to the Holy Land, found confidence in the midst of a great storm, at the hour in which all the religious of his kingdom were busy with the night offices. Alfred and Charlemagne, with others of minor fame, drew much pleasure from hearing the monks singing the praises of the supreme King. Canute, at the sound of the chant, stopped in his course at Ely to listen. To hold a stall in some great church was a high satisfaction to king or emperor, ready on occasion for his part in the choir. All from the highest to the lowest felt that the perfect fitness of things was attained, when in a well-ordered realm obedient to its earthly king, due service to the heavenly King was paid in full.

In the worship that night and day went up from the multitude of great churches and monastic communities, nothing in our Lord's Sacred Humanity was lost sight of. He is our Saviour, the propitiation for our sins. He is made man for us in the Incarnation. He is an infant, a child. He is in labors from His

youth. He fasts and prays. He preaches and works miracles. He is in agony, scourged and crowned with thorns. He dies on the Cross. He rises in triumph and ascends gloriously to Heaven. He is the source of all grace, the fountain of all sanctity. In His name the Apostles carry the gospel throughout the world. In His strength martyrs, enduring to death, win the crown of life. Walking after Him in the way of the Cross confessors trample under foot the vanities of earth, and virgins consecrate themselves entirely to His service. Each day of the revolving year presented some special aspect of the God-Man, as its own object of worship. But day in, day out through all the year, one thing was never lost sight of, the King reigning in His Kingdom. In the very first words of the Divine office the religious incited one another to the worship of His Majesty. "Come, let us adore the coming King", they cried as Advent opened the year. "Come, let us adore the King, now of Archangels, now of Angels, now of Apostles, now of Martyrs, now of Confessors, now of Virgins", introduced each par-

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ticular feast. On the Feasts of the Holy Cross the invitation was to adore, "Christ the crucified King". On that of the Transfiguration it was, "Christ the supreme King of Glory". On All Saints, still more splendidly: "Come, let us adore the Lord, the King of Kings, for He is the crown of all the Saints"; while in the pomp of Corpus Christi, the perfect expression of Christendom, the Kingdom in which Christ reigned supreme over all Christian people, the highest note, perhaps, was reached: "Christ the King, the Lord of nations, come let us adore Him". On the other hand, even in the mournful shadow of the tomb Christ was still the King. In His Kingdom sorrow was not, as elsewhere, without hope.¹⁸⁰ He is the Resurrection and the Life;¹⁸¹ and so the very Office of the Dead began with the joyful cry: "Come, let us adore the King, to whom all things live".

What is so characteristic of these invitatories, will be found abundantly in the hymns. In fact such is their abundance, that formal

¹⁸⁰ 1 Thess. iv, 12.

¹⁸¹ John xi, 25.

quotation would be a task, too difficult. Christ holds the palace of David. He is Chief among Kings. He is King most admirable, eternal and supreme, triumphing over death. He is King of nations and King of Israel; since He is the one promised to Abraham to be the blessing of all people of the world. He is the Prince wedding His spouse, the Church. He is the King born of the Virgin, ruling from the rising of the sun to the end of the earth. He is the conquering King, freeing the fathers from Limbo. He is King of martyrs and of all the citizens of heaven. He is the most loving King and the King, strength of the strong. He is the King receiving His subjects to His royal banquet. Even in the humiliation of His Passion He is the King of nations shedding His Blood for the world. The Cross is His standard; He reigns from the wood, stained with the royal purple of His Blood.

So too in the Mass, the Gloria in Excelsis is the noblest praise of the King in the widest extent of His Kingdom embracing heaven and earth. It would be impossible to go through

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the missal and note all the royal salutations addressed to our Lord Jesus Christ. We shall content ourselves with the Mass of the Epiphany, since this is especially the mystery of Christ's Kingdom on earth. The antiphon of the introit is the keynote of the whole: "Behold the Ruler approaches, the Lord: and in His hand, Kingdom, power and empire". The epistle is the prophecy of Isaias. "Arise, be enlightened, O Jerusalem",¹⁸² which foretells in glowing terms Christ's universal Kingdom. The gospel is, of course, the coming of the kings to adore the King. The offertory, the Psalmist's prophecy of that coming, with its extension to all Kings and nations of the earth. On the Sunday within the octave the strain continues. The antiphon of the introit runs thus: "I saw a Man sit on a lofty throne, and the multitude of angels adored Him singing together: Behold Him of whose empire the name is forever". The gradual and offertory turn upon the Psalm: "Sing joyfully to God, all the earth",¹⁸³ which supposes the

¹⁸² Isa. lx, 1.

¹⁸³ Ps. xcix.

Kingdom of Christ established through all the world; and the epistle ¹⁸⁴ leads up to St. Paul's favorite doctrine of Christ's visible Kingdom: "So we, being many, are one body in Christ, and everyone members one of another". At first sight the gospel seems to depart entirely from the feast. What has the finding of Our Lord in the Temple ¹⁸⁵ to do with His Kingdom? A little reflection will find the answer in the words: "Did you not know that I must be about my Father's business"? He came into the world not to redeem man only and then to depart, but to establish His Kingdom, of which the foundations are to be laid in the sacrifice of the natural to the supernatural. This may give a clue to the questions He proposed to the doctors of the law. That this is the point of the passage as sung on this occasion, we may gather from the repetition of the particular question in the communion.

Thus far we have dealt with the Roman Breviary and Missal. In the ages of faith when the worship of the King flourished as

¹⁸⁴ Rom. xii, 1-5.

¹⁸⁵ Luke ii, 42-52.

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has been indicated, breviaries and missals were multiplied; so that not only every rite, as the Mozarabic and the Ambrosian, had their own, but even every diocese had, at least, its own particular offices. In these were celebrated the Kingdom of Christ, so patent a reality, and the worship of the King, with an affection and devotion that move the Christian soul most deeply. For good reasons the Roman Breviary and Missal are practically universal today. But such works as the *Liturgical Year* of Dom Gueranger have gathered for us many of those gems of piety and sound doctrine.

This, then, was the Kingdom of Christ, as it began with Our Lord Himself and His Apostles, developing under God's providence, in spite of persecution from without and treachery from within, passing unscathed through storms of heresy, untouched in its unity by schisms, until in a civil society purely Christian it reached its perfection, the Christendom of the ages of faith. Is the worship of Christ in His Kingdom, as we have studied it, the very Christian religion in practice? Is the sum and substance of this, to know God,

and Jesus Christ, both God and man? ¹⁸⁶ Who can doubt this, who hears St. Paul's prayer for his Ephesian Flock? a prayer, and at the same time a profession of faith. "I bow my knees to the Father of Our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened by His Spirit with might unto the inward man; that Christ may dwell by faith in your hearts; that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth: to know also the charity of Christ which surpasseth all knowledge, that you may be filled with the knowledge of God." ¹⁸⁷ Not less convincing is the same Apostle's summary of the scope of his ministry: "The perfecting of the saints, the edifying of the Body of Christ, until we all meet into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the

¹⁸⁶ John xvii, 3.

¹⁸⁷ Eph. iii, 14, 19.

age of the fullness of Christ".¹⁸⁸ Nor is St. Peter less explicit: "All things of His divine power which appertain to life and godliness, are given us through the knowledge of Him who hath called us by His own proper glory and virtue. . . . For if these things be with you and abound, they will make you to be neither empty nor unfruitful in the knowledge of Our Lord Jesus Christ".¹⁸⁹

Only one possible doubt remains. It is clear that service in the Kingdom is the knowledge of Christ. Can the knowledge of Christ be separated from membership and service in the Kingdom? Can the Kingdom perish and the knowledge of Christ survive? This question we now approach.

¹⁸⁸ Ibid. iv, 12, 13.

¹⁸⁹ 2 Pet. i, 3-8.

CHAPTER XI

THE PASSING OF CHRISTENDOM

Even to enumerate the causes that combined to bring about the ruin of the Christian civil society, would be an impossible task. Selfishness, ambition, sensuality, each played a very important part. The rebellion of the flesh against the spirit is always an element of treachery to be guarded against in a supernatural society. This St. Paul understood when he told the Philippians that of those about him none cared for them as Timothy, since "All seek the things that are their own, not the things that are of Jesus Christ".¹⁹⁰ Moreover the sleepless enemy of Jesus Christ, though for a long time under constraint, was far from inactive, turning to his purpose every human frailty, whether intellectual or sensual. How many and how diverse these

¹⁹⁰ Philip. ii, 20, 21.

were, and how protean was the ingenuity that seized upon them, we can easily conjecture.

We may, however, dwell at some length upon one cause, simple enough in itself, yet reaching in its effects to every social grade. We have seen how the gradual breaking away of Eastern Christianity from the unity of which subjection to Peter is the essential bond, became in God's providence the condition for the establishing of Christendom. The old pagan principle of dominion without limit, of absolute supremacy in things spiritual no less than in things temporal, was so ingrained in the Roman State, that Constantine and his successors, though Christian, were not free from its baneful influence. Yet with the strictly Christian society, in which the Kingdom of Christ must have its place, that principle was incompatible. Christendom, therefore, was founded on the free institutions of the barbarian invaders, chiefly Germanic; and was built up by the fostering care of the Roman Pontiffs who through their missionaries brought the barbarians to the faith,

christianizing their customs, institutions and laws.

As long as this condition lasted, Christendom was united and strong. The Holy Roman Empire fulfilled its function of guarding the Christian peoples and of extending the field of the Gospel. It was not, it could not be, like the Church, spotless, without wrinkle or blemish. It was not a supernatural creation. It was human, belonging to time, not reaching out for its perfection to eternity. Nevertheless, while the constitution coming from St. Leo III. and Charlemagne lasted, its native vigor was such as could expel disease and heal all wounds. In itself the Western Empire never was a failure. There was no intrinsic reason why it should not have flourished to the end in the work for which it was founded. It fell the victim of those who should have preserved it. The arm the emperors contrived to wound the Church, proved the very ruin of its contrivers.

Their ambition was not content with the Christian Empire, a height of glory and honor never yet attained on earth and beyond which

no earthly glory and honor could go. All authority is from God; and never was this understood so clearly as in the Christendom of the ages of faith. The Emperor stood side by side with the Vicar of Christ. He was the apex of civil power, as the Pontiff was of the spiritual. From its close association with the spiritual, his empire became, as it were, spiritualized; and he, the Emperor, was a consecrated person. Hence for Christendom he was not the mere possessor of temporal power, nor was he as sovereign an element in the ordinance of God, in the wider sense wherein all rulers share in God's providential government of the world. He was more than this. He was recognized clearly as God's representative in the temporal order in the highest term of St. Paul's doctrine, to be obeyed religiously under pain of sin.

The tenth century was a dark period for the Church. A succession of petty princes dominated Rome; and controlling the elections put whom they pleased in the Pontifical Chair. Obviously it was the Emperor's function to do away with such evils in their cause.

Had Otho the Great been content with this he would have been another Charlemagne. Unfortunately he had to deal with one of the Tusculans, John XII., grandson of the infamous Marozia, who, ignoring all Otho's benefits, broke his oath of alliance and united himself to the Emperor's foes. Provoked beyond measure, Otho attempted to depose John, and to dictate the pontiff to be elected. His successors without such provocation followed a similar high-handed course in dealing with the spiritual power. The climax came, not under Henry IV., whose personal arrogance was overcome by St. Gregory VII., but, with Frederick Barbarossa, who made the University of Bologna, an imperial school to teach the Justinian Code embracing the old imperial ideas, in opposition to the law of the Church and its doctrine of the Christian Commonwealth.

Thus the pagan idea of the prince as the origin of all law, the sole arbiter of right, the master without appeal of his subjects, supreme in every order, was brought back into Europe to be the source of untold future evil.

For the Civil Law was not a weapon against ecclesiastical law only. It was turned against the free institutions of the Germanic peoples. The minor princes welcomed its autocratic principles. From Bologna went out doctrine in its nature unchristian, whereby in lands independent of the empire, kings strove to subdue both the nobility and the Church; lords brought their peasants into slavery; towns lost their liberties; the trade-guilds were weakened; with the consequence that every heresy offering a prospect of lightening the yoke from the people, Albigensian, Waldensian, Fraticellian, Wiclifian, Hussite, found discontented spirits to welcome them.

At last came the great Reformation, the nemesis of Barbarossa's treason against Christendom. The Justinian Code, if it maimed in some way the Kingdom of Christ, was the beginning of the Empire's overthrow. The rejection of the Catholic Faith appealed to German princes, not only as a means of gratifying their passions, extending their territories, filling their treasuries, but also as ensuring their emancipation from imperial authority,

and enabling them to set up an absolutism utterly pagan culminating in the principle, that the sovereign's religion must be the religion of his subjects.

It was a steady paganizing of society. Christendom became a mere name. In public life the Thirty Years War was its death. The treaty of Westphalia was its official funeral.

For a brief hundred and forty years the prince, with a few exceptions, was to be everything. The Kingdom of Christ was to be but a department in his government. The protests, the warnings, the very teachings of the Vicar of Christ were received by Catholic sovereigns, sometimes with tolerance, sometimes with impatience. Sometimes they were even rejected. But whether they were permitted or rejected, the principle was laid down, and acted on unless the monarch's personal conscience got the better of his official Christianity, that without the permission of the temporal ruler, the Vicar of Christ might not communicate with the subjects of Christ.

This was nothing less than the denial by Christian Kings, Catholic Kings, Faithful Kings, Apostolic Kings, Holy Roman Emperors, not to mention titles less significant, of the very existence of the Kingdom of Christ.

Society retained the outward form of Christianity. In it were found many saints, doing the work of the Kingdom quietly amongst men; for whatever may be the hostility of the kingdoms of this world, the Kingdom of Christ cannot perish. The kingdom of this world became the Lord's Kingdom forever ¹⁹¹ when imperial Rome adored the Crucified. There would be revolts, apparent triumphs of the world-power. Satan would resume his activity in his efforts to destroy. But Christ must reign in His Kingdom, through storm and calm and succeeding storm, seemingly conquered, yet ever victorious. His witnesses shall be slain. Their bodies shall lie in the streets of the city in view of all the tribes and peoples and nations and tongues. And all the earth shall rejoice in their death

¹⁹¹ Apoc. xi, 15.

congratulating one another and exchanging gifts, till the brief joy shall be suddenly ended by the voice from heaven recalling the martyrs to life, and by the earthquake destroying their murderers.¹⁹² For Christ must reign until He has put all His enemies beneath His feet.¹⁹³ Would men but open their eyes, they would see how what is to be verified to the full in Elias and Enoch, has nevertheless, again and again by a foreshadowing of things to come, been seen in the history of the Church.

So too during those sad times there was a multitude of true subjects of the Kingdom, serving Christ the King in simplicity of heart. Yet the spirit that animated society was not Christian. Deism, the denial of Christ, rather than Atheism the denial of God, was the approved religious theory. A philosophy that sneered at every Christian mystery and doctrine was the mark of the pretended wisdom. An ethic in which the Kingdom of Christ could have no place, undertook the renovation of the world and the restoration of

¹⁹² Ibid. 7-12.

¹⁹³ I Cor. xv, 25.

the Golden Age. Then came the Revolution and after it the Modern World for which Christendom is a romance: the Kingdom of Christ in the Catholic Church, an anachronism.

CHAPTER XII

“WE WILL NOT HAVE THIS MAN
TO REIGN OVER US”

If the Kingdom be regarded as an anachronism, this can be only because the King is no longer recognized. We have seen how from the time of Constantine the attacks on the Church were generally directed against, not the doctrine, but the person of the King. His Divinity was denied. His Humanity was impaired, either by confounding it with the Divinity or by making an entire separation between them. His Human operation, necessary for the Redemption, without which there could be no Kingdom, was rejected. When these assaults failed the King was attacked through His Vicar. Nevertheless, the attack was, as yet, indirect. No one dreamed of denying to the Roman Pontiff the prerogatives of Peter. These the enemy limited, with the

view of making them inoperative, by claiming the second place for Constantinople, on no other title than its place in the purely temporal order as the new Rome. The claim to second place was soon pushed to mean an equality, then an independence, lastly to include the right to judge Christ's Vicar. Such claims, if admitted, would overthrow the Kingdom established by Christ, substituting for it a human contrivance, changeable in its nature and changing actually with changing times.

As the age of faith waned in Europe a parallel attack on the Kingdom of Christ developed. One element of this borrowed from the pagan past, we have noticed already, the bringing back of Roman Cæsarism to make the temporal sovereign absolute and universally supreme. Another was entirely new. Breaking with the tradition of fifteen centuries, the Reformers boldly renounced the Kingdom of Christ. The Church, they said, was invisible to human eye. It was no society. Still less was it a Kingdom in any true sense. It was the multitude of the enlightened, or of those who had received the grace of conver-

sion and saving faith. But as they came to consider grace incapable of being lost, constituting a man once and forever saved, the Church was for them the company of the elect known only to God. Their doctrine, found among the Albigenses, the Waldensians, the Lollards and Hussites, in every sect leading up to the great revolt of Luther and Calvin and their fellows, rendered nugatory the whole visible organization of the Church. There could be no hierarchy or priesthood, if one's very membership in the Church depended upon a condition invisible to the rest of men; a condition so far from being clearly evident to the individual himself, as to require the invention of the doctrine of assurance of salvation, that is, a blind conviction of sin and an equally blind confidence that God had covered that sin with the merits of Christ. There could be no valid sacraments unless the official character of the minister were evident. But according to the new doctrines that character vanished with the loss of grace, and could not be received but by one possessing grace. On the other hand, one assured that he was

numbered with the elect needed no sacraments. Religion became thus a matter purely personal. Bishop, priest, sacrament, as understood in the Catholic Church became unnecessary. Even more. They were looked on as obstacles, the work of the devil to impede God's mercy. Each man was to himself a prophet, priest, and king. Such was the necessary theory. It could not be reduced to practice. For man, essentially social, pure individualism is impossible. He must live under either authority or tyranny. Hence Protestantism had its organization, to which submission was required; and its teachers, more intensely dogmatic than any Roman Pontiff could be. Indeed this is one of the wonderful characteristics of the Church of God, the Kingdom of Christ, that in it alone theory and practice coincide, that is, the practical working of the Church in perfect conformity with its dogmatic teaching.

In the Reformation Cæsarism of princes and the notion of the invisible Church of the elect, were bound up together. But the bond was the tyranny of the prince and the subser-

vience of the subject. The prince, for motives of his own, would declare for the Reform; and would straightway order the people to embrace it under the particular aspect that he approved. Thus they were to be Lutheran or Calvinistic or Zwinglian; and they were to pass from one to the other according to the changing policy of their sovereign, to whom God had committed their eternal destinies no less than their temporal. But whatever was the distinguishing article of each particular kind of Protestantism, all agreed that Rome was Babylon, that the Pope was Antichrist, that the Catholic worship of fifteen centuries was idolatrous, pagan, diabolical. This, indeed was their bond of union. Their differences touching grace, election, the sacraments, were so many and so grave; their consequent antipathies so intense; their mutual persecutions so relentless; that Protestantism would have destroyed itself, had not the greater hatred of Rome held it together. Three things in Catholic practice stirred it to fury, the monastic life, holy images and the Mass.

Monastic life is, as we have seen, of the integrity of Christianity. The Creator, Preserver, Redeemer of men dwells among them. To Him by day and by night from communities consecrated to His Service goes up perpetual praise. They praise Christ their ever-living King, ruling in His universal Kingdom, on earth the militant Church, in heaven the Church triumphant. This is an element of Christianity coming out of its very nature, differentiating it from all preceding worship. The worship of Israel at best but faintly foreshadowed it in the night ejaculations of the temple guards.¹⁹⁴ This sublime function linking earth to heaven continually by an unceasing profession of our threefold dependence on Christ, Protestantism attacked as unnatural, superstitious. Christians had always held that, as it is most perfect service, it is, proportionately to the mode in which it is paid, the most meritorious. This view was now held to detract most blasphemously from the merits of Christ. How the giving to Christ what is His right by virtue of His

¹⁹⁴ Ps. cxxxiii.

supreme merits with regard to both God and man, could detract from these merits, no Reformer ever explained. What was so obvious as to need no explanation was, that the stopping of the perennial praise of the King would lead inevitably to the forgetting of his title to that praise. His royalty would become obscure. Why He is royal, would become still more so. And so, indeed, it happened. Christ in Protestant theology became the substitute for the sinner, as such the object of the Father's anger. He despairs, He suffers in the privation of the beatific vision the torments of damnation. These and other opinions equally incompatible with His divinity, became leading doctrines of the Protestant theologians. The royalty of the Redeemer, the necessary corollary of His Godhead, the recognition of which compels the confession that He is both God and Man, had no place in their system. This, indeed, had gone so far from Catholic doctrine, that the most elementary notions of gratitude and love had vanished from it. "Lay your sins on Jesus. He pays the price. Consequently, since the glory of

the Redemption is not the Incarnation of the Eternal Word, nor the establishment of His Kingdom, nor His royal rule over men, but His vicarious suffering for sin, the more abundant the sin, the bitterer the pain, the greater is God's glory. Have, therefore, no scruple. Lay your sins on the Lamb of God without remorse. Sin freely, the more freely the better. But believe more vigorously that Christ makes all your sins His own. Thus you will do your part in working out the divine plan". This is the horrible doctrine the Reformers substituted for the Gospel of the Kingdom. Their leaders put it in practice and lost every Christian sentiment. Their followers, more innocent than they, have rarely so grasped the full meaning of their doctrine, as to follow it out in its consequences. They have known something of the love of Christ. They have given Him a love that Luther, Calvin, Melancthon, and their fellows had renounced. But it came to them from Christ the King, who can not be cast out utterly from the world He has redeemed. He will reign in some salutary way even in

hearts that know not His royalty, provided only they do not deliberately shut Him out.

A hatred of holy images, the renewal of the Iconoclast heresy, was the second universal characteristic of the Reformation. In it the Lutherans did not go quite as far as the other sects. They still showed some half-hearted honor to the Crucifix. But for the images of of the Blessed Virgin Mary and the saints they had no mercy. Here the denunciation of idolatry indicated apparently a devout zeal for the worship of God. We have shown in a previous chapter what idolatry really was. In Catholic practice there was no idolatry. The very tales of miraculous crucifixes and images which the Reformers sometimes invented, otherwise misinterpreted and exaggerated, even as they told them, contained no trace of idolatry. With Christians the image could not be a god. But the mob-violence, which, destroyed altar, image and shrine, exhibited too often unmistakable signs of diabolical activity, of obsession at least, if not of possession.

The veneration of the images of saints is

bound up with the veneration of the saints themselves; and this rests upon the dogmatic teaching of the Christian religion. It is but the expansion of the article of the Creed: "I believe in the Communion of Saints"; and may be summed up briefly. The saints in glory have power to help us with their intercession. They exercise that power. It is God's will that we should have recourse to them. The solemn act of canonization declares infallibly that the one canonized is among the saints, and therefore to be invoked. Our invocation and the saint's intercession are not independent of the perpetual intercession of Christ, apart from which neither the one nor the other would have any efficacy. The saint is an integral element of the divine plan of the distribution of grace through the merits of Jesus Christ. From such a multiplied pleading of His merits by the innumerable host of heavenly citizens Jesus Christ receives great external glory. The constant fulfilling through the grace of Christ of the law of charity commanding mutual prayer¹⁹⁵ both in

¹⁹⁵ James v, 14, 16; Col. i, 9; Philip. i, 9; 2 Thess. i, 11.

heaven and on earth,¹⁹⁶ is most grateful to God, and beneficial to man. Now, given the fact of the saints' intercession, we justly conclude that, since they are intelligent beings, it is in accordance with the most perfect order that their intercession should be determined by their relations with men on earth, and that these should choose particular saints as patrons and protectors according to the same relations.

But everyone can see that all this implies a most complex organization in the supernatural heavenly Kingdom. Not only has each individual his own place and function under the Supreme Head in the great celestial life; but he has also his definite relations to that part of the Kingdom here on earth, in which his brethren are preparing for the perfect citizenship and fellowship of the saints. In a word the Communion of Saints is but another aspect of the Kingdom ever on our Lord's lips, instituted by Him in His mortal life, confirmed in His death, and resurrection, organized during the forty days before the

¹⁹⁶ 2 Mach. xv, 14; Apoc. vi, 10; viii, 3.

ascension, and perfected in the sending of the Holy Ghost. The images and pictures of saints are the sensible signs, necessary among men who are corporeal as well as spiritual, of these divinely instituted social relations. Their location in this particular place or that, is the visible proclamation of the relation between special persons and places, and some individual saint. To attack this, is to attack the divinely instituted Kingdom, and thus to attack Him whose will it is, not only to redeem and to restore, but also to grant to the redeemed and restored all those intimate relations of love and service, which must exist between the redeeming and restoring King, and the subjects redeemed and restored.

But among the saints one was the object of special hostility, the Blessed Virgin Mary. Through her the Supreme King is attacked much more intimately than through any other, as through her intercession He wills to be moved more efficaciously. She receives a worship all her own. It differs absolutely in its very nature from that paid to Her divine

Son ; it is in degree far above what is given to the highest of the saints. We call her Queen of Heaven, and rightly so. Yet she is royal, not of absolute right, but by the will of God decreeing her royalty as the consequence of the Incarnation. We believe that through her all grace flows to men. But we say *through*, not *from*. She is the channel, not the fountain, the distributor according to the Divine will, not the originator. All this goes back to the Incarnation. Through her God gave us the Eternal Son, made man for our salvation. But she is not the principle of that work purely divine. Giving us through her the Sum and Substance of all grace, what more consonant to the perfection which must characterize all God's works, than the making her the medium of its distribution? What more evident than that with all the power possible in a simple creature, she can not be more than a medium?

The Incarnation, then, fixes necessarily Mary's place in the plan of Redemption. In this, "Mother of God," is her official title. "Whence is this to me, that the Mother of my

Lord should come to me?" cried St. Elizabeth filled with the Holy Ghost.¹⁹⁷ The denying of this title to Mary was the essential formula of Nestorian heresy. Its confirmation by the Council of Ephesus was the essential formula of that heresy's condemnation. Nestorianism consists in asserting that our Lord was at first man purely and simply; and that at some subsequent time, anointed by the Holy Ghost, He became the dwelling place of the Divinity, and in this sense united to the Divine Nature. Evidently it is not essential to this error to determine the moment of this anointing, in which the indwelling began. In the crudest form the error fixes this for the moment after Our Lord's Baptism, when the Holy Ghost descended upon Him from the opened heavens, and the Voice from the Cloud proclaimed Him God's beloved Son. But it would be no less an error to imagine Our Lord developing gradually a body and organism to receive in the process of time a human soul, and in its infusion union with the Divine Nature. Such a conception, however miraculous, would of its

¹⁹⁷ Luke ii, 41, 42.

nature call for a human soul only. The Divine Nature would be something superadded, as by an afterthought. The Blessed Virgin would be but mother of the man, and no subsequent communication of the Divine Nature to her son could make her Mother of God. Here we see the latent Nestorianism of popular Protestantism which will allow the Blessed Virgin to be Mother of Christ, but refuses absolutely to call her by her dogmatic title, Mother of God. To verify this the hypostatic union must be intrinsic to the conception itself. No after-communication, however soon effected, could make Mary God's Mother. We must understand that the Incarnation was entirely miraculous. From the substance of the Blessed Virgin the Holy Ghost simultaneously formed the little Body, united it with the Human Soul in that moment created, and with the uncreated Divine Nature in the Second Person of the Holy Trinity, so that one thing was conceived, not by the blending of the Divine Nature and the Human into one, but by their union in the Person of the Word. The Person thus con-

ceived was God. He never had been other than God. He never could be any other. Of this Person the Blessed Virgin is Mother; for with regard to Him she performed all the functions of Motherhood. To form His Body she gave Her substance. She carried Him for the natural term of gestation. Of her substance he grew and was nourished, until the moment came for Him to begin His exterior life. These are the essential physiological facts of maternity. Other physiological considerations have no place here. It is true that the Angel said: "The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God".¹⁹⁸ It is also true that some commentators connect the *therefore* with some remote analogy to generation. But, at best, the analogy could be but of the remotest. The Holy Ghost never is, never was, never could be considered in such a relation to the Incarnate Word, the Son of the Eternal Father. His operation in this mys-

¹⁹⁸ Luke i, 35.

tery finds its analogy in something far different, namely, in His creative function expressed in the words: "The spirit of God moved over the waters".¹⁹⁹ The *therefore* is logical, not physical. It gives the reason for the conclusion, not the origin of the effect from the cause. The true sense of the passage is this: From the miraculous conception of your Son, and from His miraculous birth, you will certainly conclude that He is the Son of God, God made Man, and that He is indubitably the expected Redeemer as I have announced, bearing the Redeemer's character as foretold by the prophets, saying: "The Lord said to my Lord, sit Thou at my right hand".²⁰⁰ "A virgin shall conceive and bear a Son, and His name shall be called Emmanuel".²⁰¹ "God Himself shall come and save you".²⁰² "A Child is born to us, and a Son is given to us, and the government is upon His shoulder, and His name shall be called Wonderful, Counsellor, God the Mighty, the Father of the World to

¹⁹⁹ Genes. i, 2.

²⁰⁰ Ps. cix, 1.

²⁰¹ Isa. vii, 14.

²⁰² Ibid. xxxv, 4.

come, the Prince of Peace. His empire shall be multiplied, and there shall be no end of peace. He shall sit on the throne of David and upon His Kingdom, to establish and strengthen it with judgment and justice from henceforth and forever: the zeal of the Lord of Hosts will perform this".²⁰³ The last is the very prophecy quoted by the angel. Such is the exposition of the text given by commentators in general.²⁰⁴

Thus we see how the Council of Ephesus made the Blessed Virgin's title, Mother of God, the epitome, so to speak, of the Catholic doctrine of the Incarnation. The Kingdom of Christ, on earth as in heaven, is the necessary consequence of the Incarnation. The more deeply we penetrate into this mystery, the greater becomes the honor we must pay to Mary. The image of Mary, next in honor to Her Divine Son, seen in every Church, is the official profession made by pastor and flock of their faith in the Incarnate King, and of

²⁰³ Isa. ix, 6, 7.

²⁰⁴ A Lapide, *Lacenses*, in *loc. cit.* against Maldonatus and others.

their reverence for His Kingdom, in which He can not separate Himself from Her with whom, in all that necessitates that Kingdom, He was so closely associated.

The Reformers' hatred of monasticism and of the veneration of saints and their images, fierce as it was, might be called rather emotion than passion, when compared with the frenzy into which they fell at the mention of the Holy Sacrifice of the Mass. That in His infinite wisdom Christ should find a way to fulfill prophecy and promise,²⁰⁵ not by some figure, but really, they took as a personal injury; and not the less readily because the Holy Mass is the universal fountain of that Catholic Faith and practice which they found so uncongenial. It would not be right to reproduce here the villainous terms in which they used to revile this complement of the Incarnation as the first of Christian mysteries, the centre of Christian worship from the great day of Pentecost.²⁰⁶ If by an impossibility the whole Christian world had been in error until the sixteenth

²⁰⁵ Malach. i, 11; John vi, 32-59; Matt. xxviii, 20.

²⁰⁶ Acts ii, 42.

century, the reverence due to Him involved would have necessitated a reverent refutation of the error. When a handful of men, not even agreeing among themselves, dared to attack with vilest language the essential worship of all Christians from the beginning, nothing more was needed to show that they were not moved by the spirit of God.

The Reformation was no return to a purer Christianity. It was a deliberate revolt against the religion of Jesus Christ, which is essentially the worship of the King in His Kingdom. Whatever the Reformers rejected is found on examination to have a necessary connection with the Kingdom. Whatever they introduced was alien to the idea of the Kingdom and a sapping of the royalty of the King. At best the reformed doctrine was the invention of man. In fact, judging it by the language, the public violence, the private immorality, the deep hypocrisy, characteristic of its promoters and consequent in their followers, it was without doubt the working out of the undying hostility of the evil spirit against Christ and His Kingdom. Indeed, the very

men who pretended to be the vindicators of the honor of Jesus Christ, against the superstition and idolatries of the Catholic Church, began very early to doubt His Divinity. We have shown that Protestantism is essentially Nestorian. The movement had hardly begun than the fact proved the theory, and zealous promoters of the new doctrines acknowledged their growing unbelief. From Calvinism some passed to the open profession of Arianism; maintaining that this was its logical development.²⁰⁷ What Anabaptists thought of Christ, they probably hardly knew themselves. The Lutheran doctrine of Christ solely the vicarious victim bearing the punishment of our sins, led to conclusions utterly inconsistent with the fact of His Divinity, as for instance, that He despaired on the Cross, lost the beatific vision, and so really experienced the punishment of the damned. These fatal errors survive to this day throughout all Protestantism that retains any idea of Christ the Redeemer; and are to be met with even among such Episcopalians, as imagine themselves

²⁰⁷ Janssen Hist. Germ. People Vol. IV, Book I, cvii.

quite Catholic both in doctrine and in practice.

The Protestant Reformers rejected the Kingdom, and so lost the King. The very royal name became strange to them. The name of Jesus was on their lips; that of Christ was hardly heard.

CHAPTER XIII

CHRIST CALLING IN THE NIGHT

A remarkable characteristic of Protestantism is the extraordinary prominence its preachers and writers give to Old Testament history. We say history in contradistinction to Old Testament type and prophecy. These all foretold the Kingdom and the King. They could have nothing for men who had rejected the Kingdom, and would not have Christ to reign over them;²⁰⁸ who had brought the Sovereign Lord so low, as to make of Him a necessary convenience, upon whom they might lay their sins; in view of whom they might sin more freely, since by multiplying the number and increasing the gravity, they would glorify God the more. It is quite false to say that with Protestantism came in the knowledge of the Scriptures. The writ-

²⁰⁸ Luke xix, 14.

ings and sermons of pre-Reformation times testify to a knowledge of scripture among the people who heard the word, far more universal than that of the later day. And this is quite natural. The Old Testament, says St. Paul, is the figure of the New. It is the schoolmaster bringing us to Christ the King. Every word, therefore, when duly pondered is eloquent of Him. To the Reformers taking it for itself alone, much of the Old Testament was unintelligible. The New Testament, too plain a witness of the Kingdom, was to a great extent unacceptable.

Thus it came about that the personal element in Christ grew more and more obscure, so far as the system was concerned. Children knew all about the little Samuel, Isaac, Moses. The Child Jesus, the boy, St. John the Baptist, whom their fathers had known so intimately were strangers to them. Indeed to dwell upon their history, to supply from a pious imagination what history omits, was considered spiritually unhealthy. So too Miriam and Hannah, Deborah and Ruth, took the place of the Blessed Virgin, St. Elizabeth, the Holy

Sisters of Bethany. The Egyptians perishing in the Sea and David slaying Goliath were frequent illustrations of Bible Stories. To paint the sick at the pool of Bethesda, with an application to holy baptism, or Our Lord on the Cross triumphing over death and hell, would have been looked on as popish.

We must mention another phase, an unpleasant one, of the reversion of Protestantism from the New Testament to the Old, on account of its importance in showing that the Reformation was really, what the facts we have just adduced would indicate, a reaction from Christianity towards Judaism. This characteristic of all its forms, was especially noticeable in Calvinism, whether in Germany, France, Hungary, Poland, England, Scotland, or America. The leaders made the exploits of Israel against the idolaters of Canaan the justification of their exploits. The Christianity of the Kingdom, which they termed Popery, was the idolatrous worship they were divinely commissioned to extirpate. In Great Britain Episcopacy, or as the Presbyterians

and Independents, both North and South, termed it, Prelacy, was the enemy, because it was held to be but one step removed from Popery. The ministers had the denunciations of the Prophets by heart, as well as the wars of the historical books, using in their fanaticism the former, to stir up their hearers to the vengeance of the latter against Catholics; charging these, the worshippers of Christ in His fullness, with all the abominations of heathendom. For this they imagined themselves to have the divine commission of Moses, Josue, Gedeon, Saul, Elias; whose language they used and whose deeds they emulated. The Christian law of feast and fast they abolished. To observe the days of Our Lord's Birth, Manifestation, Death, Resurrection, Ascension, and the Proclamation of His Kingdom on Pentecost to all the world, was for them Popish superstition savoring of the visible Kingdom. The Kingdom and the King must disappear. On the other hand, they transferred to Sunday the meticulous observance that constituted the Jewish Sabbath. Indeed the very terms, Sunday, or the Lord's

Day, were put aside for the Jewish title, the Sabbath. The exercise on that day of Christian liberty, became Sabbath-breaking. Sabbath prayer and Sabbath preaching replaced the Mass of the Lord's Day, Sabbath Schools were gradually brought in, instead of parochial catechizing. They forgot that Old Testament and New had the same author, God. They forgot that the former was the preparation for the latter, which became its perfection; and that the deeds commanded by God against a world in revolt, could not be a general rule for Christian against Christian. They forgot the teaching of St. Paul that all such things were for us but figures of the future given for our correction.²⁰⁹ In a word Puritanism was Judaic, antichristian.

It flourished from the middle of the sixteenth to the end of the seventeenth century. To it were due the brutal civil wars in Germany, Poland, Hungary, Bohemia, culminating in the Thirty Years War. It caused the religious wars in France. It sanctioned the piracies of Drake, the slave-hunting of

²⁰⁹ 1 Cor. x, 11.

Hawkins, their ceaseless harassing of Spain and Portugal. Puritanism drew the sword against the king in England; it gave birth to the Covenant in Scotland, and sent the Cameronians to the hillside to bewail a perjured realm and a broken Covenant, ready to chastise the one and to avenge the other. Puritanism carried New England across the sea to set up a pentateuchal theocracy intolerant of everything not agreeing with the Judiac concept of itself as the chosen people amidst gentile nations and tribes, Canadian Catholics, Indian idolators, prowling Quakers and Baptists, against whom it was always ready to undertake God's work at the cry of: "The sword of the Lord and Gedeon".²¹⁰

But with the succession of generations, Protestantism became for many the religion in possession. Its origin in apostasy was forgotten. The Catholic Church was unknown, or rather was supposed to be known according to the calumnies that had become traditions. So side by side with the Judaic, antichristian Puritanism grew up a certain evangelical

²¹⁰ Judges vii, 20.

piety, tainted, it is true, through contact with the Puritan spirit, yet in its essence alien to it. The character of this new spirit was a deep sense of personal relations with Our Lord Jesus Christ joined with a tendency to ignore all dogmatism. All the formulas of predestination, election, effectual call, conversion, assurance, might be on the lips of the one asked for a profession of faith, but they did not reach the heart. They might in a passing way puzzle the understanding; they did not affect the will. They were safe between the covers of the catechisms; they did not determine conduct. Jesus Christ was not merely the Lamb of Luther and Calvin—we might better say, the scape-goat—on whom the sins of the world were laid. For the devout soul He was: “My Saviour, my God, my All”. Of this Evangelicalism, “To find Jesus” was the formula, meaning much more than the mere laying hold of Him by faith, that is, in the confidence that my sins have been transferred to Him, that an angry God has been appeased, and there is nothing now for me to fear. Whatever its imperfection, Evangelical-

calism was a religion of prayer, of good works, of Christian conduct, and above all of love. This element of love constituted the essential difference between it and the theoretical Reformation Protestantism its adherents were supposed to profess.

Such was the fact. Of it there can be no doubt. Those who with the movement beginning in the early nineteenth century came to the Church in England, America, Germany, Holland, Scotland and other Protestant countries, are unanimous on the point. What is the explanation? Simply this, that the charity of Christ is broader and deeper than the malice of men. "God is no respecter of persons; but in every nation he that feareth Him and worketh justice, is acceptable to Him".²¹¹ "Glory, honor, peace to every one that worketh good, to the Jew first, and also to the Greek".²¹² "For God will have all men saved and come to the knowledge of the truth".²¹³ Christ came from heaven to save

²¹¹ Acts x, 34, 35.

²¹² Rom. ii, 10.

²¹³ 1 Tim. ii, 4.

all. The malice of the individual can cut off from the grace so offered himself alone. Thus far it can go, and no farther. It can not cut any other off from salvation. No malice of men or of devils can exclude the grace of redemption from any region of the world or from any human soul. "The spirit of the Lord hath filled the whole world";²¹⁴ while Our Lord Himself foretold: "And I, if I be lifted up from the earth, will draw all things to myself".²¹⁵

Nevertheless it would be the height of unreason to conclude from this fact against all evidence to the contrary, that God is satisfied with morality and cares nothing for dogmatic religion. In the first place, the Evangelical placed no confidence in mere morality. His religion rested on dogma. Christ is God. Christ is Man. Christ has redeemed me His creature. I owe Him all my love, all my service. Secondly, such a dogmatic system is essentially incomplete, transitory. Man is social. He must associate with others. Such

²¹⁴ Wisdom i, 7.

²¹⁵ John xii, 32.

a notion of Christ the Redeemer, of Christ the Lord, leads necessarily to that of Christ the King. In fact, nothing was closer to the Evangelical heart than the longing for the society of the saints, denied, as was thought, to earth. It craved the King and His Kingdom. The throne, the crowns, the harps of praise, the Lamb the centre of everlasting adoration, made for it the climax of the Resurrection. "Mine eyes shall see the King in His beauty. I shall behold the land afar off",²¹⁶ was the support of many a devout soul walking through the Valley of the Shadow of Death, fearless of evil.²¹⁷ Indeed, were one to question our assertion that Evangelicalism was essentially distinct from the Protestantism of revolt, which is tantamount to saying that it was a returning to Catholic Christianity, he could find a convincing proof in the use of the scriptures made by each. The Evangelical lost utterly the Judaizing antichristian ferocity, we saw to be characteristic of Puritanic use. For him his Bible became once more,

²¹⁶ Isa. xxxiii, 17.

²¹⁷ Ps. xxii, 4.

what it had been from the beginning, the Gospel of the Kingdom.

The Evangelical looked to the Kingdom in heaven. He was ignorant of the Kingdom on earth. Nevertheless all that he had of vital Christianity came to him from its spirit, which the King omnipotent spread to every corner of the world. It was drawing him to this Kingdom; for only through the earthly Kingdom is there entrance into the heavenly, since the two are one. All the operations of the earthly Kingdom were working on his behalf. The prayers and penances of cloistered religious, the good works of the uncloistered, the sacrifices of the missionaries, the blood they shed as martyrs of Christ, the piety of Christian men and women in their families, the innocent worship of children, the incessant praise going up from monastery, minster and cathedral, the King Himself, Priest and Victim on ten thousand altars, all reached out to him. He was living daily more and more in the spirit of the Kingdom. Sooner or later God would enlighten him, perhaps only at the last moment, and then he

would accept the call; and unknown to all save the King and himself, become a member of the body of Christ's Kingdom on earth, to pass a moment later to the eternal Kingdom of the Redeemed.

This is the meaning of the expression: To belong to the soul of the Church.

Puritanism, which culminated in the seventeenth century, may be said to have died with it. Under primitive social conditions, as in rural New England and Scotland, it persisted, modified however by the Evangelic movement, and shorn of much of its Old Testament ferocity. But in general the eighteenth century saw it give place among the lettered to a polite scepticism which, as it busied itself with revealed religion, took the less alarming name of Deism. Among the great middle class, succeeded a sort of ceremonial worship to be frequented with decency. In England it had a national character, as something bound up with the British Constitution, and a guarantee against Popery and the Pretender. For cottiers and laborers it had no message save the obligation of submission to their bet-

ters. Had it not been for personal Evangelicalism, these would have been for all practical purposes without any Christianity. Aspirants to the honors of the Establishment wrote great books on the Trinity, or the Divinity of Christ. These had the effect intended, Their authors sat among the Peers of the Realm as Bishops, Peers of Parliament. But they had no other effect. In the meantime from England passed to the Continent the writings of such men as Hobbes, Hume, Toland, Locke, to be the foundation of the infidel philosophy preparing the Revolution, and paving the way for Kant, the father of every modern error. With them, too, went the secret society, in which was to be worked out the details of the great revolt against all that bears the name of God, or retains any trace of the Kingdom of His Son.

This was the direct reaction against the arrogance of Protestantism, a physical effect similar to the strain of the bent bow against the force that bends it. It had nothing in common with the tenderer Evangelicalism—in Germany it was called Pietism—which was

not a reaction so much as a spiritual cure designed by God's Providence to lead the King's willing subjects back to their allegiance. Evangelicalism was, therefore, as all remedies must be, merely transient. It was a movement; and all movement is temporary. Movement is directed towards a term. It ceases for two reasons, either because the term is reached, or because its attainment becomes impossible, physically or morally. Now the history of Evangelicalism shows plainly that it gathered strength as vital religion until the wonderful era of the revival of faith was reached in the second and third quarters of the nineteenth century, when to so many the vision of the Kingdom with the call to reenter it was vouchsafed. It is a mistake to look on the beginning of the Tractarian movement as the point of departure. This would be to make the universal movement a matter of a single sect. Tractarianism was but an episode, and a brief one, if compared with Evangelicalism. It was for many a stepping-stone, but not for all. Those who used it could look back to their own Evangelical

antecedents, and tell the very day and hour when the first accounts of the new teaching aroused in them the sense of realities hitherto unknown. But many passed directly from Evangelicalism into the Kingdom without its aid. Let us consider the facts.

The movement from the thirties to the sixties of the nineteenth century was coextensive with Protestantism. Few to whom religion was the eternal reality, escaped its influence. If comparatively few were, by their correspondence to grace, found among the chosen—we say *comparatively*, because *absolutely* their number was great and the authority of their piety and learning was greater still—it is nevertheless certain that the number of those called with a greater or less insistence is beyond reckoning and known to God alone. But with the seventies the movement slackened. Conversions continued, they always will continue, as long as the Kingdom stands with the Vicegerent of the King calling subjects back to their allegiance. But neither the multitude nor the *élan* of former years was there. Notice now that simultaneously with

the slackening of the Romeward movement, Evangelicalism and its offspring, Tractarianism, began to decay. No longer forces leading men back to the Kingdom, they lost their vital power. They protestantized themselves thoroughly, making formal antagonism to Rome the very reason of their existence. To-day they are but names of two qualities of Protestantism, and both are saturated with the essential virus of Protestantism, the antagonism to the idea of the Divine King in His Kingdom of Eternity. The antagonism is no longer Lutheran or Calvinistic. It is nevertheless essentially unchanged in modern Rationalism.

Rationalism rejects the Kingdom and the King, because it will not tolerate the supernatural. Its beginning manifests itself in an impatience of what in dogma is deemed irreconcilable with reason. Thus the imperative demand in the Kingdom for the subjection of every understanding to the obedience of Christ²¹⁸ is resented. Then follows the arraigning before weak individual reason, al-

²¹⁸ 2 Cor. x, 5.

ready rebellious, of the mystery of the economy of grace. Recognizing how this contains mercy for all, St. Paul exclaims: "O, the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways"! ²¹⁹ Such a height of the supernatural the Rationalist refuses to attain. He remains aloof, murmuring to himself, hardening his will against all dogma by his impatience of the infinite God. So he comes to reject the first dogma uttered by the divine lips of the King Himself, expressing the act whereby the natural man is raised to the supernatural, transferred from darkness into the Kingdom of Light: "Unless a man be born again of water and the Holy Ghost, he can not enter into the Kingdom of God" ²²⁰ Hence it is that the world today is full of the unbaptized, deprived of their heritage in the Kingdom. With these the work of reconciliation must begin from the very foundation.

²¹⁹ Rom. xi, 33.

²²⁰ John iii, 5.

Here we see perhaps the saddest effect of the revolt against the King; souls who have lost the Kingdom and are ignorant of their loss.

CHAPTER XIV

CHRIST THE EXILE

In Rationalism is found the modern antagonism against the Kingdom of Christ, replacing the hostility of Protestantism, inasmuch as this claimed the status of a religion. It is not violent, as were Lutheranism and Calvinism. It will not, unless greatly provoked, slay the defenders of the Kingdom, though it is quite willing to deprive them of home and livelihood, and so starve them to death. But what it will not do, some of its children, Socialism, Communism, Nihilism, have done already, and may do again. Unless the Kingdom and its defenders prove stubborn when told to disappear from a world that has no longer any place for them, Rationalism is too cultured to persecute physically. At moral persecution, that is, at calumny, misrepresentation, contempt, affected pity for ignorance that is non-existent, it is an adept.

The Socialist or Communist, inheriting through the Revolutionists of the past the Lutheran and Calvinistic ferocity, says boldly that Christianity is an imposture contrived by priests and princes for the enslaving of the people. It is therefore to be destroyed utterly in the death of its last defender. Such men have had their day, and in it have shown what they can do. That this day will return is more than probable. Rationalism, which supplies the generally accepted principles of modern conduct, is not an enemy of Revolution. Considering the brutal directness of extreme measures to be unworthy of modern culture, it would, no doubt, express a theoretic disapprobation of them. But theoretic disapprobation would include the practical apology not altogether new: "Blood-thirstiness is always deplorable. Nevertheless, we must remember that today the wrongs of centuries are being righted. No wonder that the agents in the work are carried away by passion. Still their principles are sound. We cannot imperil the triumph of principles, by interfering to prevent some momentary disorder

necessarily connected with their assertion”.

In his heart the Rationalist hates Christianity not a whit less than does the partisan of social revolution. His method is more insidious, and of its nature more promising. A man defends his property against open attack, generally with a good hope of success. The midnight thief takes advantage of the hours of sleep to strip him of his goods. To-day in what concerns their eternal interests men are not on their guard. Charity has grown cold.²²¹ For an immense number Protestantism has accomplished its purpose, in destroying utterly the idea of the King in His Kingdom; of the loving service due Him; of His absolute rights over men His subjects; of the constitution of the Kingdom; of the solidarity of its members, bound together under the visible authority of the Vicar of the King; of the laws and customs of the Kingdom obligatory on all. Protestantism in religion, Revolution in the civil order, had the same end to attain: the isolation of the individual man spiritually and materially in pres-

²²¹ Matt. xxiv, 12.

ence of a world power becoming irresistible; and both have come within sight of its attainment.

Men no longer speak of laying their sins on Jesus, of laying hold of the merits of Christ to cover the essential corruption of their nature. They do not dispute about predestination. Indeed the question, once so disturbing: am I of the number of the elect or am I destined to eternal perdition?, troubles very few today. Nevertheless, though the particular applications of earlier Protestantism have lost their place in its system, its fundamental principle, that religion is an affair purely private and personal, was never stronger. In former times the principle was merely the contradiction of the Catholic doctrine of the Kingdom, that men redeemed by Christ were thus brought into His Kingdom, in which salvation was to be worked out socially in the same way for all, by laws and precepts coming from Christ the King directly or through the authority He established. The way was clear. It included sacraments efficacious in themselves, through their institution by Christ, the

King. There was the way of the commandments for Christians in general, and the higher way of the counsels for clergy and religious, according to the vocation of each. For all there were the corporal and spiritual works of mercy performed within the militant Church. There were fasts and abstinences, processions and pilgrimages, prayers and praises, prescribed by ecclesiastical authority. Above all and giving life to all was reverent submission of the will and judgment to the dogmatic teaching of our Mother, the Spouse of Christ, animated with His Spirit. In one word there was the reducing to practice of the faith professed in the creed: I believe in the Holy Catholic Church.²²² All this earlier Protestantism denied. Nevertheless it left no one free. To be saved each must believe. But his belief was not to be an intellectual assent to truth objective, universal, immutable, on the authority of divine revelation addressed to all mankind, a faith not the less reasonable because supernatural. An inevitable subjective conviction was demanded that a new fact,

²²² St. Ignatius. Spir. Ex. Rules for thinking with the Church.

contingent and personal, had come to exist, and that it was the foundation of a new relation between the individual soul and its Creator. The fact was the actual application of Christ's atonement to the individual sinner: the relation, that the sinner, now amongst the elect, was incapable of ever falling away. This, transcending all possible reason, a private revelation, with no standard for its verification, exposed to all the vagaries of a vivid imagination, a doctrine unheard of except among the secret Gnostic sects, was, as we have seen, a theological novelty reduced in Gnostic manner to shameful practice by the protagonists of Protestantism. It was never really held in all its fullness by their devout successors. As for the indevout, its unreasonableness was with them its destruction. All that remains then, of early Protestantism, is the naked principle that religion is a purely personal matter, with its logical extension to no religion.

What the result of such a principle must be, and how it could not but facilitate the work of modern Rationalism, is easy to see. If man

is the creature of the Divine Creator—and this is the foundation of Christianity—the discharge of his duty to his Creator must be his principal obligation. Under such circumstances the principle that religion is something purely personal comes to this. Every man enters this world involved in debt. His creditor has no agent on earth to determine how, when, and where the debt is to be paid. There is no one authorized to give a receipt for it. Hence the mode of payment, the time of payment, the place of payment are all left to the debtor himself. When he professes to be satisfied that the debt is paid, his inner consciousness must serve for the receipt. From this it is not a great step to say that his inner consciousness must determine the amount of the debt; and if his inner consciousness can manage to say there is no debt, then for him there is none. One might answer that he would be obliged in this to yield to the common consent of mankind. But this would be to make the affair of salvation a public social affair, a contradiction of the principle. If one has to yield to authority in the

case, God certainly must have provided one proportionate to the importance of the matter. It would therefore be more reasonable to submit to the authority of Christ in His Kingdom, than to the vaguer consent of mankind, so vitiated today that a clearly expressed universal opinion in the matter is, for the moment, not so easy to obtain. Another will say that if there is a debt, it must be paid; and should one leave this world without paying it, it would have to be paid in the future world. But if God has made the payment an affair of this world, so that in the future life there is no payment, but only punishment of positive default; and if, moreover, in making religion a purely personal affair, He has, as we have seen, left the matter entirely in the hands of the debtor, it is very clear that positive default becomes in practice a contingency not worth reckoning with.

This is the view of the world today. Men and women live and die thinking of everything but what follows death. Indeed death is not to be mentioned. People pass away instead of dying. They are supposed in a vague sort

of way to be at rest. Nevertheless their rest is not the hope of resurrection. The cemetery becomes a memorial park. For a brief space they are remembered. That their dead bones can live again, occurs to few; and to these it comes as an old world fable that mankind has outgrown. The funeral of today has returned in all essentials to the old pagan "Salve atque vale", words which, whatever they had once of hope, had, as Varro tells us, become a formula of eternal parting from those never to be seen again. "Salve æternum mihi æternumque vale".²²³ Farewell! Farewell forever!

One of the wisest of the Greeks pointed out how to change the meaning of words in order to cover up conduct, so as, for example, to call rashness, fortitude, and prudent caution, cowardice under the mask of virtue, must bring the gravest calamities upon the body politic. This so impressed a Roman historian, that he transferred the apophthegm to the Roman Senate, attributing it to no less a personage

²²³ *Æneid.* xi, 97.

than Cato of Utica.²²⁴ What then must we think of those who, following a similar course, call Protestantism, with Rationalism its last expression, Christianity; as if any modern religion, in which, even as a moral teacher, Christ hardly finds a place, could for a single moment be identified with the glorious Kingdom of Our Lord Jesus Christ, which Apostles preached, for which martyrs bled? The term remains in all its universality. He who made it what it was, has no place in it. One may deny His divinity, His miraculous conception and birth, His miracles and teachings, His resurrection and ascension, and still be recognized as a Christian, not by general opinion only, but officially by every single sect. Outside the Catholic Church the old Christianity is dead and Christ is an exile, forgotten by those He has created and redeemed.

²²⁴ Thucyd. iii, 82; Sallust Catil. 52.

CHAPTER XV

THE KINGDOM INVINCIBLE

Outside the Catholic Church the old Christianity is dead; in the Catholic Church it flourishes in perpetual youth, ever ancient ever new. This is the necessary consequence of the identity of Christianity with the Catholic Church: "I will ask the Father and He shall give you another Paraclete, that He may abide with you forever, the Spirit of Truth, whom the world can not receive, because it seeth Him not, nor knoweth Him. But you shall know Him, because He shall abide with you and shall be in you".²²⁵ Equally the consequence of that identity is the loss by Protestantism of its Christian title: "They went out from us, but they were not of us. For if they had been of us they would, no doubt, have remained with us".²²⁶ For some time the loss

²²⁵ John xiv, 16, 17.

²²⁶ 1 John ii, 19.

was not felt by the losers. In leaving the Kingdom of Christ they had carried with them something of its tradition and law, so that they kept up among themselves and in the eyes of the world a semblance of Christianity. But now the facts have produced their logical results in those who went out, "that they may be manifest that they are not all of us".²²⁷

This indubitable truth that Christianity in its true sense is today confined to the Catholic Church, is curiously the direct contradictory of the popular assertion current among Protestants for so long. It is thus an example of how often popular assertion is absolutely wrong, because founded on ignorance and prejudice. For centuries Protestants took for granted that the Reformation was a return to the pure Gospel as preached by the Apostles, which the Catholic Church had corrupted, overlaying it with human, or rather, diabolical traditions. Among these they reckoned the Catholic doctrine of the sacraments, of the primacy of Peter, of the priestly character and function, of monastic vows and religious

²²⁷ Ibid.

perfection, of the infallibility of the Church, of the communion of saints with all its practical consequences of devotion to the saints and especially to the Mother of God. With the course of time they saw in the decrees of Trent, in the devotion of the Sacred Heart, in the definition of the Immaculate Conception, in the Vatican Council and papal infallibility, new departures from the faith once committed to the saints. They denounced the Babylonian harlot with Our Lord's denunciation of the Pharisees: "Who bind heavy and insupportable burdens and lay them on men's shoulders",²²⁸ and cursed the Roman Pontiff with the curse of the Apocalypse: "If any man shall add to the words of the prophecy of this book, God shall add to him all the plagues written therein".²²⁹ They did not understand that the Church of God is a Kingdom; and that, as a Kingdom, it has its defence against its enemies, not in weapons of earthly warfare; ²³⁰ "for our striving is not against flesh

²²⁸ Matt. xxiii, 4.

²²⁹ Apoc. xxii, 18.

²³⁰ John xviii, 36.

and blood, but against principalities and powers, against the rulers of the world of darkness, against the spirits of wickedness in the high places";²³¹ in one word against the arch-enemy of Christ, its King. Nor did they understand that its defence is infallible, "the girdle of truth, the breast plate of justice, the shield of faith, the helmet of salvation, the sword of the spirit, which is the word of God".²³² Separated from the living body they were unable to fathom the deceits of the devil, to recognize as attacks on Christian faith, his detractions from the royal honor paid the King, in Himself, in His Mother the Queen, in the princes of His court, with worship and devotion, new in form but eternally old in essence, "ever ancient, ever new".²³³ Their proud self-confidence forbade them to acknowledge in what they called novelties, the Kingdom's counter attack directed by the infallible Spirit of Truth, against the insidious warfare of the kingdom of darkness. Yet

²³¹ Eph. vi, 12.

²³² Ibid. 14-17.

²³³ Aug. Conf. x, 27.

such is the very truth. What they deemed corruptions of the faith were the bulwarks of the faith built up under the guidance of God Himself, for the protection of the visible immortal spouse of "the King Immortal, invisible, to whom be honor and glory forever and ever, Amen".²³⁴

Of this we have a notable example in the devotion to the Sacred Heart of Jesus, which against opposition from both within the Church and without, is now world-wide, and regarded as the means given by Our Lord Himself to arouse in all Christians zeal for His Kingdom. Calvinism had in the sixteenth century invaded France, and had been vanquished. Nevertheless it had not been cast out. Privileges had been granted, and it lay entrenched in the country a peril both to religion and to the state. By degrees, however, religion was reaffirmed and the strength of heresy, reduced. While this was taking place Jansenism grew up, a crypto-Calvinism, Calvinistic in its nature, yet claiming for itself the character of the purest Catholicism. Its

²³⁴ 2 Tim. i. 17.

theology was Calvinistic. In practice it withdrew all, secular and religious alike, from the sacrament of Penance and from Holy Communion, under pretext of a higher asceticism and loftier devotion. Its end was to destroy the constitution of the Church, its infallible teaching authority, and this as centred especially in the Holy See. The Paris *Parlement* supported the new heresy, which flattered its desire of religious independence. The world generally accepted a doctrine, which allowed it to omit under the guise of piety, the practices of religion, while retaining the Catholic name. As time went on Jansenism passed to other countries, and received the support of the civil power.

In central France there is a little town, Paray-le-Monial, far away from the stir and bustle of the great world. In it is a modest Visitation convent, where during the last thirty years of the seventeenth century lived a holy nun, Margaret Mary Alacoque. She received many graces of prayer; and one day Our Lord revealed to her His divine Heart inflamed with a wondrous fire. "My

Heart" He said, "is so full of love of men, that, unable to contain within itself the flame of its burning charity, it must needs spread them abroad by your means". On another occasion He declared: "My great desire to be loved by men makes Me give them in these latter times this last proof of My love, the disclosing to them of My Sacred Heart as a means most efficacious to engage them to love Me". Later still He cried: "See this Heart which has loved men so much, that it has spared nothing even to the exhausting and consuming of itself to testify its love for them. In return I receive from the greater number ingratitude, coldness, contempt, sacrilege, in the Sacrament of Love". Again, when Margaret Mary complained of the obstacles she met in carrying out His commands, He encouraged her with the words: "I will reign in spite of those who oppose me".

There were other apparitions and other words regarding the propagation of this wonderful worship of the Sacred Heart, the symbol of that all-embracing love which redeemed

the world. But those four words mark out clearly its progress from its first idea to the complete concept of what is now an integral part of the worship of the Saviour-King throughout the Catholic Church. The first is a striking manifestation of the Saviour's love and a declaration of the world's need of a lively knowledge of it. The second is the demand of love for love, coupled with the assurance that the end of all things draws near and that the revelation of the Sacred Heart is the last means reserved for these latter times to win that love. The third expresses the Saviour's deep, comprehensive sense of the wrong done Him in withholding that love, and, what denial entails, in repaying Him with forgetfulness, ingratitude and insult. The fourth is an assurance of the Saviour's final triumph over all His enemies, and of His world-wide reign.

Here we can see outlined very clearly the Saviour's design in revealing the devotion to the Sacred Heart. It is no less than the reconquest by love of a world which has forgotten love, the confirmation by love of His

Kingdom, which is daily rejected by hearts that have never felt the pure flame of love for the Saviour-King. It begins with redeeming love. It goes on to stir up responsive love. It continues in establishing the Redeemer's right to this love from those He has redeemed; and the profound wrong he suffers, not only in the positive insults and ingratitude of mankind, but also in that growing forgetfulness of Him which today culminates in making Him an exile. The last is the assurance of success, and of the exaltation forever of the Kingdom of redeeming love. It is the confirmation by our Divine Lord Himself of the Catholic doctrine, the motive of this little book, that love for the Redeemer and the confession of His royalty in His visible Kingdom on earth are inseparable. Reject the Kingdom and love perishes: cease to love and the Kingdom is forgotten.

Our Lord does not exhibit a vague love; He does not demand a vague love. He exhibits Himself not as loving us from His throne in another world, the heaven above us, but as he lives among us in the Sacrament of His love.

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In this He gives us the definite object of our love, Himself beneath the veil, His Heart, the symbol of a love that mystically exhausts and consumes Him, in the effecting amongst men of this perennial demonstration of love, which no created intelligence could have conceived, than which we can imagine none higher.

The ultimate object of this devotion is the reconquest of the world for the Kingdom. This, its working out confirms. It began within the narrow walls of the monastery of Paray, with the adoration of the Sacred Heart as the symbol of redeeming love. Soon was added at Our Lord's command the practice of reparation, the Holy Hour, in which to watch with the agonizing Saviour in Gethsemane, to make up for a neglectful world buried in the sleep of sin. Then, as the devotion began to spread abroad among the people came the frequent acts of reparation, which are the special work of the Confraternity of the Sacred Heart. This developed into the Guard of Honor, whereby, hour after hour members succeed one another under various

titles of service, thus consecrating the unbroken day to reparation. Simultaneously with these grew the practice of Communion of Reparation, to console the Divine Heart for the outrages committed against the Saviour of men in His Sacrament of Love. Here we must note that nothing, perhaps, has served more effectively than this practice to prepare the way for that frequent communion, which, as His infallible Vicar tells us, is today Our Lord's providential measure for the welfare of the Church at large and of its members in particular.

So for a hundred and fifty years the great work developed with a vigorous growth that even now, after nearly another century, shows no sign of decay. Just before the middle of the nineteenth century, a phase of the devotion that had hitherto been rudimentary, as it had been such in the first elements revealed to the Saint of Paray, took a sudden development corresponding to the triumph of the Kingdom promised in the later revelations. It has not supplanted the earlier practices. These remain, essential elements of the worship of the

Sacred Heart. They must be so; for they are the fulfilment of the Lord's command. But according to the evident providence of the same Lord, whether we consider the terms of the revelation or the facts of its working out, the first place in the devotion has been assumed by the Apostleship of Prayer. This, inasmuch as it is the perfection and crown of the devotion, encourages and strengthens the older practices; which, indeed it has taken to itself always equivalently, in general, actually; giving them a new impulse by opening to them a new objective.

Hitherto the work of devotion to the Sacred Heart of Jesus had been, apparently, the bringing of the individual soul to a clearer perception of its relations to the Saviour, and of His rights over it, and the consequent stirring up in it of an ever-growing service of love. "Love for love," was its watchword: "Make my heart like Thine," its prayer. In a word, by it God according to His providence, was making the soul more and more "conformable to the image of His Son".²³⁵

²³⁵ Rom. viii, 29.

What was latent in such a development of the interior life, of such, "growth in grace and in the knowledge of Our Lord and Saviour, Jesus Christ"²³⁶ we can easily see. Then it was not manifest. But the moment appointed by God to make it evident, had come.

In Vals, a little town of France, the land of the Sacred Heart, there was in 1844 a Jesuit scholasticate, the spiritual charge of which had been confided to Father Gautrelet. He was very devout to the Sacred Heart, a man of more than ordinary enlightenment in things of the spirit. To him it was given to see clearly how universal, and universally active is the love of the Sacred Heart; the love which had drawn from heaven the Eternal Word to seek and save that which was lost,²³⁷ to leave the ninety and nine to go after the one straying from the flock.²³⁸ Now, no less than during the Saviour's mortal life, that love is active. "Thou sparest all, because they are thine, O Lord, thou that lovest souls".²³⁹ The

²³⁶ 2 Peter iii, 18.

²³⁷ Luke xix, 10.

²³⁸ Matt. xviii, 12.

²³⁹ Wisdom xi, 27.

Holy Mother of God did but give utterance to the longings of a Heart perfectly conformed to the Heart of her Divine Son, when she said to Father Bernard Colnagho: "Bring me souls, Bernard, bring me souls, redeemed with my Son's Blood." Our Lord in the Sacrament of Love leads an apostolic life. In it is the seed of immortality, in it is the virtue that, as it were, deifies the receiver so that he dwells in Christ and Christ in him.²⁴⁰ Thither He calls His sons out of Egyptian darkness, drawing them with the cords of Adam, with the bonds of love.²⁴¹

This being so, it follows immediately that the service of love paid to the Lover of souls must pass beyond personal relations, however intimate, to become apostolic. This truth, the corollary of the first revelation, formally contained in those that followed, which had never been absent from the practice of the devotion, Father Gautrelet made the foundation of the Apostleship of Prayer. He established it among the scholastics under his charge.

²⁴⁰ John vi, 55, 57.

²⁴¹ Osee xi, 2-4.

From Vals it spread to other houses of the Society; and soon, organized and propagated by Father Ramière, it was found everywhere in the Catholic Church.

Prayer is the elevation of the soul to God. Whatever then, can be lifted up with the soul and offered to God has in it the power of prayer. Our good works, our sufferings of body and mind, our daily work, our recreations, all that goes to make up life, if ruled by the will seeking first the Kingdom of God and His justice,²⁴² can be the matter of prayer, enabling men to fulfill literally the injunction: "Pray without ceasing".²⁴³ Thus to direct all our actions, offering them for the conversion of heathen abroad, heretics and schismatics at home, sinners everywhere, is the essence of the Apostleship of Prayer.

But the conversion of heathens, heretics, schismatics and sinners, means necessarily the increase, peace and prosperity of the Kingdom of Christ on earth, its eternal consummation in heaven. Wherefore "Thy Kingdom Come"

²⁴² Matt. vi, 33.

²⁴³ 1. Thess. v, 17.

in all its amplitude of meaning became the great ejaculatory prayer of the Apostolate, enkindling and keeping alive in the hearts of its members the clear flame of love for Redeeming Love in His unceasing work in the world, His work in souls, the objects of His Love, and in His Kingdom which He rules in the person of His Vicar. Lastly, because in God's providence the devotion to the Sacred Heart, and the Apostleship of Prayer its crown, were reserved for these latter days, in which the powers of darkness use all that is in the world to assail the Kingdom and Christ the King in His Vicar; the Church with the Pope, its head, the supply of its needs, its deliverance for dangers, its final triumph, not by the destruction but by the conversion of its persecutors, constitute the supreme object of the universal prayer: "Thy Kingdom Come".

Such is the wonderful devotion of the Sacred Heart. It is in fact, no less than the reassertion to an apostatizing world of the whole divine work of man's redemption. What Protestantism has obscured and its off-

spring, infidelity, now denies, it proclaims as clearly as did the apostolic voice in the beginning of our faith: the Word Incarnate to redeem fallen man; His redeeming love ever yearning for souls; His perpetual work of grace in His Sacrament of Love, reaching out to sinners in spite of ingratitude, neglect, and the rejection of obstinate unbelief. It tells of the certainty, in spite of hell's fury, of final triumph, beginning in the Kingdom on earth in which is the King's twofold reign, visible and vicarious in His representative on the throne of Peter, invisible and personal from the secret recess of the Tabernacle; to be consummated in the eternal Kingdom in Heaven, in which He will reign supreme, visible in all His glory. It asserts the universality of the Kingdom to which by its absolute right every soul is subject, the unlimited supremacy of the King to Whom every knee must bow.²⁴⁴ It calls every faithful soul to its appointed work for the elevation of the Kingdom by the subjection of the world, wherein Christ will conquer, not in the blood

²⁴⁴ Philip ii, 10.

of His enemies, but in the boundless power of His own Blood.

Such a reassertion of the Kingdom of Christ as the very essence of Christianity, was a challenge to which the kingdom of darkness quickly responded. It arrayed the Crypto-Calvinism of Jansenism against the Sacred Heart. Civil governments calling themselves Catholic, took the Jansenistic side and persecuted the growing devotion. The Tuscan government took upon itself a task in which the greater powers, France, Spain, Naples, did not care to be involved. Under its patronage Scipio Ricci, Bishop of Pistoia, stood forth as the champion of all Jansenism and as the mouthpiece of its hatred of the Sacred Heart. In his diocesan synod he condemned the devotion in the strongest terms. This condemnation was the beginning of its justification. In the Bull *Auctorem Fidei*, Pius VI. condemned most solemnly the synod and all its errors, making mention, among others, of its reprobation of the devotion to the Sacred Heart. From the beginning the Revolution has consistently treated the devotion as an

enemy; which for us is a guarantee, if guarantee were needed, that it comes from heaven.

Today, as The League of the Sacred Heart and the Apostleship of Prayer, the work has received its full organization. It stands an eloquent witness to the immortality of Christ's Kingdom, deprived though this be of material resources, the object against which every earthly power is arrayed; and to the impotence of the kingdom of darkness with every material means at its command, to overthrow God's merciful work for man.²⁴⁵

²⁴⁵ Acts v, 34-39.

EPILOGUE

To you, dear Reader, I put the question proposed to the Pharisees as vital by Our Blessed Lord Himself: "What think you of Christ"?²⁴⁶ You have received Him, let us assume as an inheritance from an elder day, in which He was loved as the Redeemer on whom every hope of heaven rested. You have not lost that love. Yet you feel that you are not living in the old atmosphere of love. Jesus Christ is still a name. He is gradually ceasing to be a reality in the denomination to which you belong. "We preach Christ crucified, unto the Jews indeed a stumbling block, and unto the Gentiles foolishness; but unto them that are called, Christ the power of God and the wisdom of God".²⁴⁷ Yet who of your ministers preaches Jesus Christ, God and Man, the power and wisdom of God, by

²⁴⁶ Matt. xxii, 42.

²⁴⁷ 1 Cor. i, 23, 24.

Whom all things were made,²⁴⁸ and, at the same time, the Man of Sorrows acquainted with infirmity,²⁴⁹ bearing our sins in His own body on the tree,²⁵⁰ yet reigning from the very tree on which He is lifted up, drawing all to Himself,²⁵¹ making them to God a Kingdom,²⁵² in which He reigns forever and ever? ²⁵³ If one be found here and there to preach this gospel in some way—it is nowhere heard in its fullness outside the Catholic Church—he is recognized as an exception; and often regarded as a survival of a type that has no place in the modern religious world.

This is the sad fact, the modern world has no place for Jesus Christ. In civil society the revolutionary state is frankly antichristian. Those coming down from Christian times have, by every step of the process of the so-called reform, gradually dechristianized themselves. The religious world renounces

²⁴⁸ John i, 3.

²⁴⁹ Isa. liii, 3.

²⁵⁰ 1 Peter ii, 24.

²⁵¹ John xii, 32.

²⁵² Apoc. v, 10.

²⁵³ Luke i, 32; Apoc. xi, 15.

Christ. Whatever individuals may think, there is no Protestant sect from the Church of England and the Protestant Episcopal Church in America, down to the lowest depths of Unitarianism, that does not at least tolerate in its ministers, errors concerning Our Divine Lord that are destructive of His Godhead, His Mission, His Atonement, His Gospel.

To this the answer comes immediately. It does not deny the fact but boldly justifies it. With a changing world, we are told, the whole aspect of religion must change. The middle ages are dead. The old monarchies are extinct. The social organization compacted of the intimate dependence of man on man, vanished with the feudalism that created it. Factories and machines have supplanted the craftsman and the handicraft, putting an end to the close organization of towns and cities by their organized trades. The entire mental attitude is different today from that of former times. The old idea of a stable philosophy resting on a foundation of unchangeable truth has perished. It has been succeeded by a philosophy of perpetual change, not resting

upon truth, but continually advancing towards an absolute true, and absolute good, never to be actually attained. Of this the consequence is that human apprehensions of the true and the good are in themselves partial and imperfect. For the circumstances of persons, time and place, they may be looked on as the true and good of the moment; but as such they can be relative only, changing continually with changing conditions. Everything is good and true in its own time and place in the evolution of things. Taken out of its time and place nothing retains a necessary intrinsic goodness or truth. This is the universal law. To it religion must conform inevitably.

This is a succinct, but comprehensive presentation of modern theory, with which no Evolutionist will quarrel. It is the very antithesis of Christianity, summed up for us in St. Paul's famous formula: "Jesus Christ, yesterday and today, and the same forever".²⁵⁴ It is a shameless confusion of the essences of things with their accidental modifications, of antecedents and consequents with

²⁵⁴ Heb. xiii, 8.

causes and effects. The middle ages are dead; but human nature survives unchanged. The old monarchies are extinct; but human society is essentially the same. What was essentially right in the social life of the middle ages, is essentially right today. What was essentially wrong in the old monarchies, is essentially wrong today. Both the one and the other are to be measured by the unchangeable verities of man's social nature. The compact social organization of former days was not a mere accident to be identified with either feudalism or handicraft. It was the natural inevitable outcome of man's social nature developing naturally; just as the labor organizations that disturb us today are the inevitable reaction of that same social nature against an artificial social state in which its natural development has been interrupted. The passing of the old order was no necessary step in social evolution. It was the effect of the usurpation of an unnatural absolutism, offspring of the pagan imperialism of the idolatrous Roman Empire, and the rejection of the

Christian State, created by human social nature christianized. The old philosophy resting on unchangeable truth has not perished. It cannot perish. It is rejected because, resting on objective realities, it leads to the Absolute Reality, God, the essential Truth, the Supreme Good; and in its place is brought in an indefinite something called protoplasm by some, force by others, sometimes the Ego and Non-Ego, or again the Idea, without any definite beginning, working out to an end never to be attained, necessary in its evolution, therefore necessary in each phase of its evolution. From this inevitableness of each phase is deduced immediately that each in its turn is right; and the consequent corollary of a mutable truth and a variable morality.

Thus we return to the point from which we set out. The modern world rejects the Creator and His Kingdom of Creation. It rises in rebellion against the Redeemer and His Kingdom of Grace. The sects go with the world; and so Christ is an exile in the world He has redeemed.

In the Catholic Church alone has Jesus Christ His true home. There He is to be found, its sovereign centre, the Saviour-King ruling the multitude of His redeemed, who pay Him homage, who serve, who obey, not the less willingly and lovingly because homage, service, obedience are the obligation of the Kingdom. Jesus Christ the King, is in the midst of it, the Lamb slain from the beginning of the world,²⁵⁵ the object of its continual worship and praise, the moving principle of all beneficence, of all charity, of all zeal for others' welfare; for Christ the King is served in the serving of His subjects,²⁵⁶ who are members of His Body, of His flesh and of His bones,²⁵⁷ so that the least He calls His brethren.²⁵⁸ He is the life of all;²⁵⁹ not only because by His redemption He restores all to life, but also because by His sacraments He preserves them in that same life, and gives a supernatural character and

²⁵⁵ Apoc. xiii, 8.

²⁵⁶ Matt. xxv, 35, 36.

²⁵⁷ Eph. v, 30.

²⁵⁸ Matt. xxv, 40.

²⁵⁹ Col. iii, 4.

value to the elements of the natural life. In brief, the Kingdom of Light shines with increasing brilliancy as darkness thickens over all the world, because, "the glory of God hath enlightened it and the Lamb is the lamp thereof".²⁶⁰

What think you of Christ? Is He a reality to you or a name only? Is He your only hope, your salvation, your love, your life? Is He for you the propitiation for your sins,²⁶¹ the author and finisher of faith?²⁶² The apostasy of the world, the complacency of Protestantism, to say the least, in that apostasy; we may add, its participation in that apostasy, all proclaim that you, the servant of Christ can have no place in the sects. Your true home is waiting for you. Its doors are open to receive you. Come then to, "the city of the Living God, the heavenly Jerusalem, and to the company of many thousands of angels, and to the church of the firstborn who are written in the heavens, and to God, the Judge

²⁶⁰ Apoc. xxi, 23.

²⁶¹ 1 John ii, 2.

²⁶² Heb. xii, 2.

of all, and to the spirits of the just made perfect, and to Jesus the Mediator of the new testament, and to the blood speaking better things than that of Abel".²⁶³

But perhaps you have begun to lose your hold on Jesus Christ; so that He is indeed hardly more than a name to you. Go back to your youth. Trace up your forefathers. It was not so with them. Why should it be so with you? You have not rejected Christ; but the sect to which you belong, in which you were born, has carried you away. There is but one "Mother of men", "the Jerusalem of the free".²⁶⁴ What is there for the usurper but the dry breasts that nourish not, so that her children, wandering among the nations, are cast away and perish?²⁶⁵

²⁶³ Heb. xii, 22-24.

²⁶⁴ Gal. iv, 26.

²⁶⁵ Osee ix, 14-17.

CONSECRATION

Begun by Leo XIII., renewed by Pius XI., of the whole human race to the Sacred Heart of the King.

Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before Thy altar. We are Thine and Thine we wish ever to be. But to be more surely united with Thee, behold each one of us freely consecrates himself today to Thy Most Sacred Heart. Many indeed have never known Thee. Many, too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful, who have never forsaken Thee, but also of the prodigal children who have abandoned Thee. Grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be

Thou King of those who are deceived by error or estranged by discord, and call them back to the harbor of truth and unity of faith, so that soon there may be but one flock and one Shepherd. Be Thou King of all those who are still involved in the darkness of idolatry or of Islamism, and refuse not to draw them all into the light and Kingdom of God. Turn Thine eyes of mercy towards the children of that race, so long the chosen people; and may the blood they once called down upon themselves, now also descend upon them, the laver of regeneration and life. Grant, O Lord, to Thy Church assurance of freedom and immunity from harm. Give peace and order to all nations; and make the earth resound from pole to pole with one cry: Praise to the divine Heart that wrought our salvation; to It be glory and honor forever, Amen.

THE END

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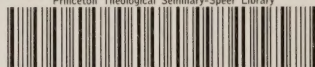
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